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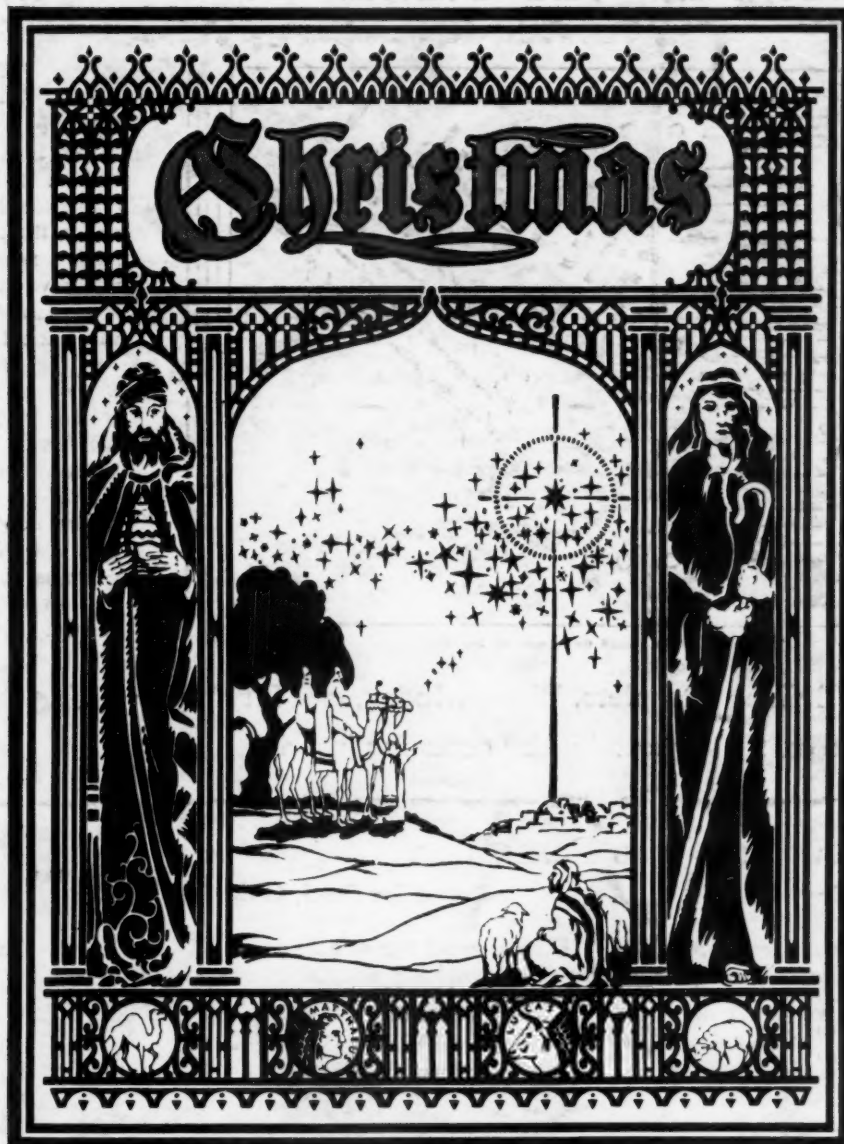


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**DECEMBER
1933**

**VOLUME X
NUMBER THREE**

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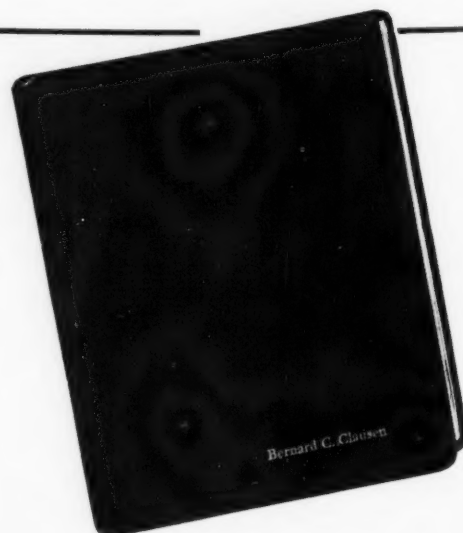
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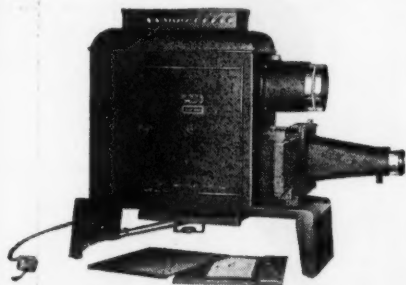
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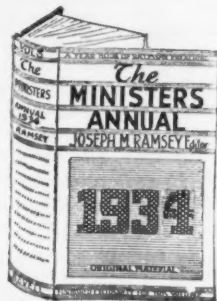
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1934

JOSEPH M. RAMSEY, Editor



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THE EDITOR'S DRAWER

Poem Dedicated to the Editor

Of course the editor gets a thrill
out of this poem, dedicated to him.
It comes from Howard P. Young, pas-
tor of the First Methodist Church,
Victor, Iowa.

Of all the tricks of memory
With which mankind is cursed;
The art of disremembering debts
Is certainly the worse.
But I have never mastered it,
For conscience is on guard;
And statements coming every month
I surely must regard.
So here's the cash I've owed to you,
Delayed by income short;
I now rejoice to pay my debt—
'Tis such a manly sport.

So this verse gets space in the
Editor's Drawer. There is a place
here for other poems of this nature.
I am sure that we have many poet
subscribers. In sending the verses
simply follow the example set by this
good brother. Attach to the poem
check for subscription remittance due.
If this instruction is followed, verse
will sure get a welcome.

The space is available for the Janu-
ary issue. Who will be the first to
qualify?

WILLIAM H. LEACH



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Postage to Canada 25c per year additional. Foreign countries 50c per year additional.

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MANUSCRIPTS—The editor will be glad to consider articles which may be submitted for prospective publication. Articles should be typewritten. Unavailable manuscripts will be returned if accompanied by return postage.



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William H. Leach—Editor-in-Chief

Edward E. Buckow—Business Manager

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Religious Best Sellers

October, 1933

Religious Book Club

And the Life Everlasting—*Baillie*
Preachers Present Arms—*Abrams*
The Nature of Revelation—*Söderblom*
American Preachers Today—*Jones*
The Resurrection of the Dead—*Barth*
What Men Are Asking—*Coffin*

Pilgrim Press Book Store

(Chicago)

Christ and Human Suffering—*Jones*
The Career and Significance of Jesus
—*Denny*

What Can We Believe?—*Gilkey*
The Short Bible—*Goodspeed and Smith*
And the Life Everlasting—*Baillie*
Young People and Their Leaders—*Stock*

Revell Book Store

(New York)

His Own Received Him Not—*Barnhouse*
Resurrection of the Dead—*Barth*
Christ and Human Suffering—*Jones*
Preaching Values in Old Testament
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Finality of Jesus—*Speer*
Out of My Life and Thought—*Schweitzer*

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(Richmond)

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Plain Man Seeks God—*Van Dusen*
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Manual for Holy Communion—*McKenzie*
The Episcopal Church—*Atwater*
Little Color Missal
The Life Abundant—*Bell*

Board of Publication

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(Baltimore)

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CHURCH MANAGEMENT

AND RECORD OF CHRISTIAN WORK

Edited by WILLIAM H. LEACH

VOLUME X
NUMBER 3
DECEMBER, 1933

What The Depression Is Doing To The Churches

A Study in Finance and Morale

By William H. Leach

This is a detailed study of just what is happening to the churches during the tremendous moral reactions of the great economic depression. This first installment deals largely with the church dollar. It is not a pretty picture. Next month's article will deal with the recovery of spiritual morale which points and prophesies the way out.

THE dignified minister of a great city parish had, for years, been rebuking his ministerial brethren for their uncouth methods of raising money. "I'll never debase my pulpit by appealing from it for money," he insisted, in



William H. Leach

season and out. Of course the advice did not go very well with some of the less fortunate men who had no millionaires in their congregations but they could say little in return. But the depression has changed all that.

It seems that even this great church felt the lack of funds. Money was scarce and the payment of pledges on the building fund were slow. There was no money for interest or principal payments on the half million dollar mortgage. He labored with his official board but got no visible results, so this clergyman decided to make a direct appeal. But how could he? He remembered the words he had spoken so often, "I will never debase my pulpit by money appeals." Ingenuity found a way. On a chosen Sunday, at a certain time, he

stepped from the chancel of his great Gothic structure to the floor level. Then he made a frenzied appeal for members to come to the rescue of the church.

One of the members has told me the story. As he stepped back into the chancel he looked at his associate and his whole manner said, louder than words, "Well, I did not appeal for money from the pulpit, anyway."

That is one of the things which the depression has done to the churches. It has challenged them financially until well established technique and methods of raising money have been overthrown as a wave of hysteria for self-preservation has surged upon them. The financial outlook for the churches, today, is decidedly negative. It is negative not only because money is scarce but because the idea regarding money and money raising is changing.

In many instances there has come a clash between what was formerly known as ethics and real self-preservation. In nearly every fight with which I am familiar self-preservation has won. Here is another actual and amusing incident.

The Federated Churches of a certain city felt that services of a professional campaign director were necessary to help it raise its budget. The one difficulty which stood in the way of his serv-

ices was the fact that he worked on a commission basis. This plan the committee thought was somewhat unethical and they feared to enter into any such agreement. As a substitute they offered to employ him on a straight salary basis. This was agreed to by the director. The campaign was held. About one-half the amount sought was secured. Again the committee met to meet the bills. It did not want to pass this bill for personal services.

"It would be all right if the campaign had been a success," pointed out one of the men. "But we only raised one-half of the amount we planned. So I suggest that we offer to settle with him for one-half the amount agreed on."

In other words a commission basis was not ethical when things were going good. But it was perfectly proper when the group was facing a loss.

In local churches ideas of money raising have been similarly changing. Many churches which have forbidden dancing and card playing have, in the past few months, grown liberal in their views as they have found that these recreation methods provide some income for their harassed treasuries. Raffles and roulette wheels which have been banned for years are now making their appearance in

some other church festivities. Almost no method of money raising is forbidden today if it gets results. I do not yet know of any Protestant church which has taken out a beer license but I should not be surprised to find such a church most any day.

While the above instances reveal a breakdown in the mental attitude toward money for churches they do not reveal the most serious situation. The depression may not have created it but it has revealed an actual dishonesty in the handling of money by many churches. Many of the instances which might be quoted are of petty significance. But perhaps their vice is greater because of the pettiness.

Here is one minister who normally has a salary of three thousand dollars per year. Just now he has an agreement with his church, as have many others, to take what he can get. As a result he has been getting about twenty dollars per week during the last six months. One day one of his laymen said to him, "I certainly tried to help you last Sunday. I put a twenty dollar bill on the plate."

This set the man to thinking. If one man had contributed twenty dollars that week, why was it that he had received but nineteen dollars for that week? He began a quiet investigation for himself. In a few weeks he found that the treasurer was consistently lifting five or six dollars from the offering each week.

Here is an instance which revealed a more clever use of dishonesty. The finance committee of this church was passing on the bills of the month. The bill for insurance seemed rather high. One of the men protested and the policy was called for. When the policy for the fire insurance was received it was found that the church had been paying for a policy of \$80,000.00. A conservative estimate would give a valuation of \$30,000.00 to the property insured. There was but one answer. An official of the church who had been writing the insurance had written the larger policy merely to secure a larger commission.

The revelation of these things has been most astounding and such practices seem to be very widespread. The superintendent of one denomination told me that out of some twenty aid receiving churches he had but two which had not revealed some kind of dishonesty. With some amusement he told of calling one of these local church leaders to his office and demanding a refund of the amount which he thought had been stolen. To his surprise the refund amounted to much more than he had ever dreamed could have possibly been taken.

II.

All the money problems of churches have not to do with dishonesty. I do not know how millions of dollars in mortgaged indebtedness is today resting upon the churches of America. The total sum would be stupendous. No one who is familiar with financial matters

Dedicating The Lord's Acres

THE following program of dedication of the Lord's Acres appears in the *Farmers' Federation News* of Western North Carolina. It has been prepared for the churches which are using this plan of church finance.

Pastor: The earth is the Lord's and the fullness thereof; the world, and they that dwell therein.

People: O give thanks unto the Lord, for he is good: For his mercy endureth forever.

Pastor: O worship the Lord in the beauty of holiness: Fear before him all the earth. Let the field be joyful and all that is therein.

People: O give thanks unto the Lord, for he is good: For his mercy endureth forever.

Pastor: And God said, let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so.

People: O give thanks unto the Lord, for he is good: For his mercy endureth forever.

Pastor: And the Lord God took the man, and put him into the Garden of Eden to dress it and to keep it.

People: O give thanks unto the Lord, for he is good: For his mercy endureth forever.

has any delusions about payments of these obligations. There are hundreds of churches which will never be able to meet the indebtedness which they have permitted themselves to accumulate. Few churches today have actually defaulted. But the number is sufficient to justify some kind of a prophecy as to what will take place in months to come.

Some churches have actually passed through a period of liquidation. One of these is the Central Methodist Episcopal Church, Asheville, North Carolina. The church had a mortgaged indebtedness of \$246,000.00. The mortgage was held by a good many individual bond holders. An adjustment was made through the bonding company so that the entire indebtedness was settled for sixty thousand dollars cash and \$40,000.00 in twenty year notes. Two other churches, with which I am familiar, one a Roman Catholic with an indebtedness of a half million, the second a Lutheran with an indebtedness of \$70,000.00, now have agents in the field seeking to buy back their own bonds at a figure about thirty per cent below the price at issue.

Where the entire mortgage is held by a bank liquidation seems much more difficult. The bank is loath to make any adjustment on the mortgage. In some instances, however, it has been possible to secure a reduction in the rate of interest. The Central Presbyterian Church of Buffalo, New York, succeeded in getting its rate of interest reduced from five to four per cent. The Lutheran Church of the Redeemer, Rochester, New York, has had its interest rate reduced from 5½ to 4%, and a moratorium on the principal payments for two years. In a half dozen other cities church organizations now have committees working with the banks to secure similar concessions.

Pastor: While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night, shall not cease.

People: O give thanks unto the Lord, for he is good: For his mercy endureth forever.

Pastor: And the Lord said unto Moses, write thou these words: The first of the first-fruits of thy ground thou shalt bring into the house of the Lord thy God.

People: Let the favor of the Lord our God be upon us. Establish thou the work of our hands.

Pastor: Honor the Lord with thy substance, and with the first-fruits of all thine increase, so shall thy barns be filled with plenty.

People: Let the favor of the Lord our God be upon us. Establish thou the work of our hands.

Pastor: Then judgment shall dwell in the wilderness and righteousness remain in the fruitful field. Blessed are ye that sow beside all waters, that send forth thither the feet of the ox and the ass.

People: Let the favor of the Lord our God be upon us. Establish thou the work of our hands.

Prayer, or prayers, of dedication of the Lord's Acres.

Where banks have, themselves, liquidated and are in the hands of a receiver the tendency is to immediately place all mortgages on a specified rate of interest, usually six per cent. Any advantage a church might have had by a lower rate is lost in this procedure.

Some churches have been able to profit through the liquidation of banks which have held their mortgages. The new practice of "offsetting" has come to their aid. The usual practice in offsetting is to allow a borrower from the bank to offset his indebtedness to the amount of his deposit.* In Toledo, Ohio, the First Baptist Church persuaded its bank to permit an offset to be credited to its mortgage against deposits of its own members who had made pledges to the building fund. In this way nearly its entire obligation was paid. The Methodist Episcopal Church at Metamora, Ohio, succeeded in getting a similar offset against its note of \$21,755.00. In Chicago, Illinois, the Moreland Lutheran Church secured a similar offset from a bank in the process of liquidation. The deposits of the official board were used as claims.

These instances may be prophetic. But as yet very few churches have been able to escape the burden of their indebtedness. Most of them are worrying along, paying what they can and passing the rest. They see an accumulation of unpaid interest and principal charges and little prospect of meeting them in the near future. They will probably be debts which will be passed along to the next church generation.

(To Be Concluded Next Month)

*The practice of offsettings seems to have been quite generally practiced by churches in Toledo. See Mr. Ring's article in this issue.

Less Money—More Participation

By John R. Scotford, New York City

Just because money is scarce does not mean that churches must cease to function. Mr. Scotford relates here the interesting story of a church which found that the gains of depression offset the losses. It is true in thousands of churches, yours included, if you will take advantage of the situation.

WITH resourceful leadership, a church can capitalize its handicaps! This is a day when many congregations report, "Our finances are in a mess, but our spirit is better than in more prosperous times." But here is a church which can go further and say, "In spite of a severely reduced budget, we are doing a bigger job in a better way than we did last year." Such is the record of the Community Church at the Circle of Mount Vernon, New York, of which Carl S. Weist is pastor.

Mount Vernon is a community adjoining New York City which is tending to lose its suburban atmosphere and become like unto its neighbor, The Bronx. The incoming population is not composed of home owners so much as of "cliff-dwellers" in the numerous apartment houses. The Community Church at the Circle is an organization of forty years standing with 800 members and a prosperity budget of \$29,000. After the enlargement of the building six years ago the officers of the church purposely "laid off" of the subject of finances. The result was that the church ran for two or three years with a slight annual deficit, which was allowed to accumulate.

In the fall of 1931 the trustees appealed for the usual budget of \$29,000, but, in spite of much haranguing of the Sunday morning congregation, it soon became apparent that this figure could not be reached. Circumstances seemed to demand drastic action. The situation was met by appointing an "Emergency Finance Committee" charged with the task of balancing the budget, by either securing more pledges, reducing expenditures, or both. The bulk of the work fell upon the chairman, George S. Freeman, a genial soul blessed with

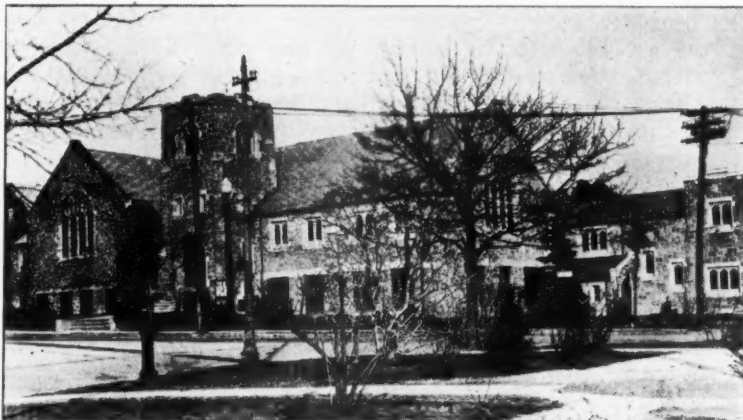
abundant energy and a sincere devotion to the church. One of the conditions on which he accepted the task was that he would make no speeches. As a result of the activities of this committee, the church reached Jan. 1, 1933 with funds in hand to meet all current obligations and with no diminution of its usual activities. Rather had the efficiency of the church been increased by the treatment which it had received. Necessarily the major adjustment was a reduction of expense.

An economy which proved to be a forward step resulted from the shifting of administrative responsibility for the church school from the director of religious education to a religious education committee and the release of the former individual as an employee of the church. This change was handled most cleverly. Soon after the first of the year a group of people which included the assistant superintendent of schools, the assistant principal of the high school, the high school dramatics teacher, a former president of the board of education, a man who had taught in a number of universities, and various leaders in the church school were called together to form the religious education committee. Through the winter and spring a series of meetings were held in which this group discussed the aims of the church school and the ways in which these

might be adapted to the interests of the various age groups. The members enjoyed both the sociability and the arguments which took place at these gatherings. In the end a new curriculum for the school was devised and adopted. When May arrived it was announced that the director of religious education—a part time student coming out from New York—was leaving and that the committee would assume full administrative responsibility for the school. By this time the members were interested and knew what they wanted to do. A committee on personnel was appointed which proceeded to canvass for teachers for the coming year. Although not functioning as active superintendent, the chairman of the religious education committee undertook to direct the general operation of the school. The result was that the school resumed its activities in the fall with larger numbers and a more effective program than previously. The committee enjoyed several advantages over the director of religious education: it lived in Mount Vernon and was continually on the job; its knowledge of the constituency of the church was far wider than any outsider could possess; the combined educational training and experience of committee greatly exceeded that of the director; the varied talents of its members—such as the instinct for detail of the chair-

man and the persuasiveness of the chairman of the sub-committee on personnel—went far beyond the equipment of any one individual. From practically every angle substantial gains were achieved by substituting this volunteer committee for a paid worker.

The expense for music was handled in much the same way. As the organist was under contract, his salary could



Community Church, Mt. Vernon, New York

not be reduced. Instead the paid singers who served as "leads" for a chorus choir were released, although one or two continued to sing in a voluntary capacity. Several results followed from this change. The elimination of the paid singers led to a marked increase in the harmony between the members of the choir, with an accompanying growth in membership. The chorus no longer thought of themselves as a sort of ornamental background for the work of the soloists. Feeling a real responsibility they took a greater pride in their work. At first there was a loss in technical proficiency, but as weeks of careful training went by this was largely overcome. The change had one curious effect upon the congregation—when the members learned that the singers were no longer paid they quit criticizing them! A soloist who is hired to warble is usually regarded as a fair target for disapproval, but when the choir is composed of one's friends and fellow-members who are doing their best out of the goodness of their hearts, then a charity based upon the spirit of sportsmanship develops in the pews. From the point of view of worship the gain was marked. For personal sincerity there was no comparison between the volunteer choir and the operatic professionals who had preceded them. Another pleasing change introduced at this time was a junior choir of girls whose vestments of red and white added a happy element to the service. Plans are on foot by which the church will in future train its own singers by a system of children's choirs.

In the course of a year the budget item for publicity was reduced from \$1,700 to \$600 without serious loss. The weekly sheet which the church had published was changed to first a monthly and then made simply an occasional publication. At the same time the number of items sent to the local evening paper was greatly increased, thanks to the journalistic ability of the church secretary. During recent months the Community Church has averaged three newspaper stories a week in a paper which covers practically its entire constituency—and apparently this arrangement has been agreeable to the publisher. One reason for this is that the copy has been sent to the paper in such form that it required no editing. Other savings have been made by asking committees to call up groups of people on the telephone instead of using the printing press and the mails. As subscribers are not charged for local calls this cost nothing, and it greatly increased the sense of personal contact.

Some economics were effected in salaries. At first it was proposed that the pastor be asked to pay back 10% of his salary in addition to his liberal pledge, but it was finally decided by the

The Light Shineth In Darkness

Reflections on Universal Bible Sunday to be observed this year on Sunday, December 10

By George William Brown

WE thumb the dictionary in vain these days to find adjectives capable of describing adequately the conditions in which we are now living. Our experiences late in 1929 were referred to as hectic. But as we entered 1930 the assurance came from somewhere that the situation was only temporary. As month after month passed and the prosperity "around the corner" failed to materialize we spoke of

We are living, we are dwelling,
In a grand and awful time.

What the remedy for the world's ills is none will be presumptuous enough to say. Whether it is education, changes in government, revision of international relationships, levelling of tariff walls, codes, or what not, depends upon whom one engages in conversation.

The American Bible Society has one conviction on the subject, and because of that conviction the Society is promoting Universal Bible Sunday this year with more than ordinary zeal. The conviction is that amid the perplexities in which the world is moving there may be found in the Scriptures both principles and a spirit sufficiently illuminative to guide us into a more satisfactory order of living.

Universal Bible Sunday will be observed on Sunday, December 10, and the theme suggested by the American Bible Society is "The Light Shineth in Darkness." (John 1: 5.) In the darkness of these days the gracious and ever meaningful messages of Scripture shine forth with a peculiarly penetrating brilliance. There are rays of Scripture light which reflect comfort; comfort for the discouraged, comfort for the dismayed, comfort for the weary. From the Book there comes illuminating counsel; counsel to guide youth, counsel to embolden the middle-aged, and counsel to sustain the elderly. From the chapters of the Bible there streams forth a challenging light; challenging the believer to stand steady, to persist, even to adventure.

Universal Bible Sunday aims at directing the attention of church-going Christians to the central place which the Scriptures occupy in the Christian faith. Its observance this year assures Bible lovers that "the light shining in darkness" will lead thoughtful sincere followers of our Lord to draw upon the resources of Scripture available for the strengthening of character and for the enriching of those personal qualities which make men equal to hard days.



the situation as grave. With the complexities introduced by the German financial crisis in the summer of 1931 we became accustomed to referring to the outlook as serious. Successively it became unparalleled, unprecedented, and ultimately indescribable. Never were the hymnist's words more appropriate:

church in annual meeting that a straight cut of that amount would be advisable as placing the minister on the same basis with his people so far as reduced income was concerned. The church secretary was asked to give up one month's salary. The custodian was not cut, largely because of the way in which he had used his formidable array of mechanical talents to keep down the items of repairs on the property. "We should not discourage a fellow who shines as plumber, bricklayer, carpenter, and cleaner by reducing his pay" was the judgment of the finance committee.

Although it proved impossible to

maintain the income of the church at its previous level, it was found feasible to stem the tide at least partially by additional care at two points.

One of the first activities of the Emergency Finance Committee was to send a letter to all church organizations suggesting that they seek to reimburse the church for the actual cost of light and heat for their functions. No charge is made for regular gatherings or weddings and funerals. But if a supper or a dance is given for which a charge is made it is asked that this charge be sufficient to permit a payment

(Now turn to page 116)

Churches May Learn From Toledo

By W. Refus Rings

Toledo, Ohio, faced a general bank closing in the summer of 1931, about two years in advance of most other cities. The practice of "offsetting" authorized by the Court of Lucas County, and practiced by the churches and social institutions of that city make excellent case studies for churches of other cities. We have previously carried material dealing with some of the particular cases. This material will be of additional interest. Mr. Rings is the pastor of the Reformation Evangelical Lutheran Church of Toledo.

EVEN a depression has its blessings not only in turning people toward the spiritual comforts of the Church but also in helping to solve the financial problems of the Church. What has happened and is happening in Toledo is probably only a beginning of what will happen in many other cities before the present period has ended. Toledo churches enjoy this blessing largely because Toledo was among the first of the larger cities to suffer so acute a financial crash.

In mid-summer 1931 the first large bank with its sixteen branches closed. Sixty days later five other large banks and their various branches also closed, leaving but one large bank open. The closures, however, forced smaller independent banks within the city and in nearby towns to close because they used the larger banks for exchanges. By the end of 1931 the financial situation was desperately acute. Not only were private citizens affected, but every organization and business firm, including the City of Toledo itself, was without free funds to carry on its activities.

As soon as the banks closed, the State officials outlined plans for liquidations and re-openings. Most of these plans fell through and only one of the five larger banks was able to re-organize and re-open. The rest are still in the process of liquidation and probably will be for some years to come. Many of the churches of Toledo were financed by the first bank to close and under normal conditions would have eventually paid off their indebtedness. With the closures, churches were fortunate to secure enough contributions to keep them going but it was impossible to meet even the interest payments on their mortgages.

Fortunately for four Lutheran mission churches of Toledo, my own included, a friend was found in the person of Mr. Edward Rinderknecht, attorney-at-law and a member of Glen-

wood Lutheran Church. Early in 1933 he noted that the Courts of Lucas County had accepted the proposal of the State officials to offset the deposit claims of a certain individual as payment against the indebtedness of the Toledo Hospital. Mr. Rinderknecht reasoned that the same principle could be applied in the liquidation of church mortgages and consulting the Court and State officials was encouraged to proceed with his plan.

The total indebtedness to the banks of these mission congregations was \$36,580.31, ranging in various amounts down to \$2500. Applications for Court permission to proceed were made by the several congregations in regularly called congregational meetings. Mr. Rinderknecht saw to it that each resolution was properly prepared so that there would be no delay. Then from among the large depositors of the banks represented, he found one man who had sufficient claims to cover the total indebtedness of the four churches. At that time the claims were selling in open market for about twenty-five cents on the dollar. The new mortgage holder received forty cents on the dollar for his claims in the form of clear first mortgages on the several church properties. These mortgages provide for interest payments at the rate of six per cent for the first two years and then four additional years in which the principal may be paid off in quarterly amounts.

By the approval of the Court, the State officials accepted the claims of this depositor at one hundred cents on the dollar for application against the original mortgages of these four churches. As a result the total indebtedness of \$36,580.31 was reduced to \$14,624.58, a net saving of \$21,955.73, besides placing each mission on a sounder financial basis and giving at least three of them a new lease on life. In the process of accomplishing these plans, the titles of each church were

cleared and brought down to date and all other necessary legal matters properly taken care of, so that each one is much better off than before, and the interest payments have been so greatly reduced that only those with the largest indebtedness have any great difficulty in meeting them on time.

As a further evidence of his desire to express the Christian spirit of service within his heart, Mr. Rinderknecht refused to accept any compensation for the services he has rendered and through his careful supervision and direction, the expenses of refinancing, court costs, etc., did in no case exceed seventy-five dollars. In our own particular case, it cost us just twenty-six dollars to reduce our indebtedness fifteen hundred dollars. As a result of this plan the process of liquidating that particular bank was expedited, the demands of the officials representing the State were satisfied, and the four congregations were given new cheer and encouragement to carry on their programs under the difficult and trying financial conditions of the day.

Almost simultaneously with the work of refinancing these four churches, Rob-inwood Hospital, a Lutheran institution in Toledo, gathered up certificates of claims to such an extent that its mortgaged indebtedness was greatly reduced. In this case claims were not accepted at par value and a new mortgage was not written. Various individuals who had deposits of different amounts simply gave them outright to the Hospital without any recompense. Even this was a good investment for many of these claim holders, for that particular bank has failed to pay out more than twenty-five cents on the dollar, even though it has been closed for more than two and a half years.

Following the precedence and example of the Lutheran churches, other Toledo churches have taken up the same plan. Some of them have accepted claims for credit against their indebtedness as

simple donations from their members. Others have followed the plan of executing new mortgages as did the churches mentioned above and others are following the plan of the First Baptist Church of Toledo which was described in the August issue of *Church Management*. Of course where no court action has been taken, it is difficult to know of all the churches using the plan, but it is our opinion that most of the churches in Toledo have taken some advantage of it.

The most recent development of the plan that we have observed is that being used by the Rosewood Avenue Presbyterian Church of Toledo. Here the indebtedness was \$55,000. By receiving a loan of \$18,000 from the proper Presbyterian Board, the committee in charge was able to buy up sufficient claims of depositors to cover the above mentioned indebtedness. Insurance policies to the amount of \$250 each have been sold to various members of the congregation which will mature, as we understand it, in two and a half years and so completely pay off in full the amount of the loan which has been granted by the national board.

As can be seen the plan used varies to meet particular conditions. Since each state operates under different banking laws it may be possible to use this plan only in the State of Ohio, but certainly the officials of other states could be approached on the subject. In Ohio, and Toledo in particular, the State has encouraged the procedure and has in each case allowed the church to offset its indebtedness by claims of full face value. What the churches of Toledo and vicinity have been able to do ought to give encouragement to other churches who are burdened with heavy mortgages and show them a way to secure a new lease on life.

Less Money—More Participation

(Continued from page 114)

covering the cost to the church of the affair. In the past when a club gave a dance it fancied that its duty was done when it paid the band, letting the church stand the other expense of the occasion. An even more vigorous policy has been pursued with outside organizations. When the facilities of the church were used to serve two meals to a large cavalcade of disabled veterans a charge of \$75 was collected. Recently a musician asked if she might give a "benefit" concert for a local charity. She was told "Yes, provided you will pay \$17—\$2 for the custodian and \$15 for light, heat and wear." This policy has kept down expenses, increased income, and has stimulated a sense of responsibility in those who use the building. Anyone who has administered the affairs

of an active city church knows that there are many requests for the use of the building which increase expenses without producing anything more than exceedingly nebulous good will for the church itself. It has long seemed to the writer that the people who put their money on the collection plate were paying for light and heat for a lot of activities which should be otherwise financed. It has also been his observation that precious few "outside organizations" are willing to pay what it costs to provide them with shelter. Just now is a good time to discourage the groups that commonly sponge on the church.

The Emergency Finance Committee also conserved the income of the church by maintaining a persistent check on the payment of pledges. Each Sunday's income was watched—and so was every pledge. The subject of finance was kept before the congregation. People were made to feel that their money was really needed. Instead of sending out statements "whenever somebody thought of it" they were sent out "at least quarterly, and more frequently when needed." At the beginning of the year \$2,000 which had been pledged for 1931 remained unpaid, but by Jan. 1, 1933, \$1,300 had been collected, and there was hope for a couple of hundred dollars more. This policy discouraged people from getting behind on their current pledges. In the spring a campaign was put on to get people to pay their pledges in advance for the summer, "because you have more money now than you will have when you come home from your vacation," and it was so successful that the treasury never ran dry, and the usual bank loan or delayed pay-roll was not necessary. The psychology is that most of us pay first the creditors who ask for our money with the greatest urgency, and the church gets our prompt support in proportion as it convinces us that this is needed. Too often church finance is an utterly spasmodic matter. The success of the Community Church at the Circle during the past year has been due very largely to the unremitting attention which the chairman of the Emergency Finance Committee has given to the getting of the money for its support. He has never let up, but, on the other hand, he seems to have thoroughly enjoyed his job.

Other gains have been registered besides those already mentioned. In spite of the people who have stayed home because they could not give, and a considerable number who have left town in pursuit of either employment or cheaper living conditions, the congregations have shown a substantial increase in numbers. But the greatest gain has been in the sense of participation in the work of the church on the part of its members. As never before

they have felt that both they and their money were needed. The spirit of "let the other fellow do it—that's what he is paid for" has vanished. Rather have the people found a new joy in working together for the common good. Benevolences, local charities, and the parish fund for use at the discretion of the minister have all been maintained. Cooperation has been the order of the day, with the result that people have thoroughly enjoyed the work of their church.

CHURCH SUPPERS AND INCREASED GIVING

When planning the season's church suppers, women's organizations will welcome a new source of economical planning and inspirational suggestions, to be found in the 1933 Golden Rule Book, issued by The Golden Rule Foundation. The book is designed to increase giving to benevolent causes.

In a chapter devoted to Community Thrift Menus, there are offered six ideal church supper menus, with recipes and cost prices for groups of 100 persons. Scientifically planned, well-balanced and appetizing, the cost per plate for food, if purchased, has been kept within fifteen cents, thus making possible the margin of profit for missionary, church or relief needs. The simple ingredients, however, may be contributed, leaving returns clear for sponsoring organizations.

More important than food, there will be found in the book a series of educational and inspirational programs suitable for use during Golden Rule Week—December 10-17. These programs have been prepared by a group of experienced writers and church workers under the direction of an executive committee including: Mrs. Orrin R. Judd, Chairman; Mrs. Daniel Poling, Dr. Robert Hopkins, Miss Florence G. Tyler and Miss Anne Seesholtz.

Perhaps more important than either food or programs are the plans for Saving and Sharing, that worked out by experts in their field, may be presented at the supper and used during Golden Rule Week to stimulate giving and greatly multiply Golden Rule Funds for benevolence. Menus and detailed information on other practical uses of the book will be sent free on application to The Foundation, Lincoln Building, New York City.

A Common Man's Religion

I want to enjoy religion,
As the Good Book says I should;
A sensible sort of goodness,
Quite easily understood.

I hear a good deal of preaching
Which seems to be only noise,
But the message I want to hear
Is the one I can tell the boys.

For every fellow among us
Is needing some soul repairs,
And only the Master workman
Can attend to such affairs.

I want a kind of religion
That's grounded in common sense,
Where mind and heart are given to God
And neither are "on the fence."

The thinker's brain and the lover's heart
Both fit in religion's plan,
But the test of my religion
Is love to my fellow man.

—Howard Palmer Young.

Uniting Pulpit And Personal Evangelism

By Earl Riney, Waterloo, Iowa

Mr. Riney, pastor of the First Baptist Church of Waterloo, Iowa, is also the chairman for evangelism of Cedar Valley Baptist Association. In this interesting paper he tells of the plans of exchange and visitation which helped the churches in this association.

ALTHOUGH we felt this divine urge to evangelize our communities, the matter of expense confronted us. Churches everywhere are reducing their budgets. Pastors' salaries in most of the churches are cut. Evangelistic meetings always involve the expense of light and heat of the building, the entertainment of the minister, his transportation at least one way, and then the free will offering. Besides these items, most professional evangelists have at least two helpers, the song leader and pianist. Even for the larger churches in our association this would involve quite an item of expense. I will admit that it is possible for a pastor to be his own evangelist. While there are a few pastors who have evangelistic gifts, the big majority have not—they need the assistance of a brother minister. If one does not have a professional evangelist, he may invite a pastor of some neighboring church for special meetings, but the custom even then is to remunerate him financially at the close of the meetings. One would want a brother pastor to feel that he had been liberally rewarded financially for his service.

After discussing our financial situation, together with need of evangelistic services, it was decided that we would request the pastors of our association and other nearby ministers to offer their services for at least two weeks for such a meeting. The actual expenses were to be taken care of by the entertaining church. These expenses were understood to include car-fare, to and from the church, room and meals, and such incidental expenses as the visiting minister might incur. The purpose was that each pastor who so desired might have one meeting held in his own local church by a visiting minister, and that in turn, the one who had received help would be willing to give his help to some church requesting it. Other ministers might just make an exchange of meetings. Of course, this is entirely a volunteer proposition. Some thirty ministers gave their names, but the pastor and his con-

gregation were to do the inviting. However, they could choose from the group the man they would like. I do not know how many churches took advantage of this opportunity. I exchanged meetings with Russell Judson of the First Baptist Church in Cedar Rapids, Iowa. For two weeks at Christmas time I was with his church, and for two weeks preceding the Easter season he was with our church, the First Baptist Church, Waterloo. In both cases a large number of splendid people united with the churches. In both churches we used a combination of the visitation and the mass evangelism plan.

W. J. Diegelman, pastor of the First Baptist Church, Cedar Falls, Iowa, was of great assistance to us during the meetings in Waterloo. He is well acquainted with visitation evangelism as he has assisted in several of Dr. Kernahan's meetings.

A combination of visitation and mass evangelism was used. The meetings were held for two weeks with the first week given over to preaching. A splendid series of messages was given by Mr. Judson, the visiting pastor, inspiring the membership to yield to the challenge of Christ and resulting in the readiness of many to respond with service for the Kingdom. During this first week the members of the church were on the lookout for prospects for the Kingdom.

The second week was given over to the actual work done by the church, through members selected by the pastor, in winning souls for the Master. This group consisted of young people as well as those matured in Christian service. These people gathered every evening for a lunch at 6:00 o'clock. A short devotional address was given. This message was for the purpose of lifting everyone closer to the heavenly Father and inspiring all to go out in the vineyard and work for the Lord. This service was most helpful to those who went out and worked.

The names of all the prospects were transcribed upon cards, together with

information that would be helpful to the team going out to make the call. The pastor of the church made a study of the prospects and sought to assign these to workers whom he felt would be the proper individuals to make the call. The calls were then made after the devotional service each evening and without appointment. Each team had a number of prospects assigned to it each evening and the team would call until some contact had been made and then return the card to the office of the pastor.

Work was carried on under weather conditions that were inclement and also with a flood condition prevailing in the city the last two days of the campaign. From twenty to forty workers went out for five evenings, some of the ladies working in the afternoon also.

The results of this effort were very gratifying and many accepted Christ as their personal Saviour. They then promised in most cases to unite with the church and their promise carried with it public confession before the church.

Fathers, whose families were already members of the church, yielded to this type of presentation and came on the Sunday appointed and took Jesus as their Lord and Master. In other cases both mothers and fathers came to be with their children who had already made profession of faith in Christ. Young people responded to the presentation made by the young people's workers.

On the day that these people joined the church there was great encouragement manifested by those who had been workers in the campaign. They were seeing the actual results of their labors. When Jesus made assignments to his followers he said, "And greater things than these shall ye do because I go unto the Father."

In this type of evangelism it is necessary for the pastor to make a study of the prospects so that he may better understand how to assign the cards so that the right kind of an individual

will make the call. In a good many cases it was discovered that the workers were able to win people upon whom the pastor had called again and again. It is impossible for the pastor to do all the soul winning in any community and the church has come to this realization with the result that many of the laity are giving themselves to this task.

This is a task which belongs to the whole church and should never be left to the pastor or any small group of individuals. Further, this method of evangelism is not opposed to the Mass type, but is a method which Jesus used. Jesus sent the seventy out in pairs and they came back with inspiring reports, just as men do today. They came back saying, "Even the evil spirits were subject unto us."

This method of evangelism must never be mistaken for a membership drive, for it is a drive for Christian decision. Just as in the Mass type of meeting a worker makes an approach to one whom he knows not to be a Christian. The

difference is that the approach is made not in the public meeting but in the home of the one to whom the presentation of Christ is to be made. Here, a more earnest response is made, it seems to me.

In sending out the workers, instruction as to the method of approach was given; how one is to meet certain "stock" questions, and further instruction not to indulge in theological arguments. The workers traveled in cars from place to place, thus accomplishing the maximum number of calls for the time given to this work. Something was said about inclement weather. One should not reason that a rainy night is a poor time to call. Often it is the most favorable kind of an evening, for it is usually certain that one will find people at home.

During the week of visitation in my church there were between 20 and 40 workers. The church has an active membership of about 600 and, upon confession of faith in Christ as their Saviour, 35 or 40 people were received.

This station is very friendly to us and the time can be arranged for without expense, I am confident. This will be of incalculable benefit to the church.

7. The publicity committee should assume responsibility for more service than merely advertising First Church. It should aim at certain publicity goals in behalf of civic righteousness and the best interests of the church.

1. A quiet organization should be set up whereby every letter in the "Public pulse" columns, attacking moral idealism or those causes for which the church stands should be answered by church people. This will prove, in time, to be a tremendous contribution to righteousness.

2. Much literature could be distributed dealing with such subjects as the elimination of war, the dangers of alcohol, social justice, etc. Boy Scouts and boys from our Sunday School can be used for the distribution of such material. A "distribution service" is an outlet for boy energy.

3. Much good can be done by the widespread distribution of religious tracts, the sale of religious books and pamphlets. Here is a great unworked field.

8. The committee can assist in the organization of the "Telephone Brigade" by which messages can be relayed to the entire membership in a comparatively short length of time.

9. Special attention should be given to publishing the prayer meeting through a period of several weeks the first part of the fall.

1. Mail out several hundred post cards each week to non-attendants.

2. Use minute men in the public services.

3. Use the radio to advertise the prayer meeting.

4. Assign special duties to special classes and have them attend in a body.

5. Distribute advertising in the Sunday services, announcing subjects for prayer meeting, special features, etc.

10. A campaign of publicity in behalf of adult attendance upon Sunday School should be developed in co-operation with the Education Committee, for the purpose of getting every adult possible into the church school. (See Education Committee program.)

11. Investigate the possibility of the use of billboards in behalf of the public services.

12. Investigate the possibility of distributing invitations to hotels and rooming houses in and about the church district.

13. Set up a "press bureau" by which material can be furnished to the various daily papers relative to unique features of our services, undertakings, etc. This general news matter is among our best publicity. Material should also be furnished to the denominational press throughout the nation.

A Far Reaching Program Of Publicity

ROY L. SMITH, pastor of the First Methodist Episcopal Church of Los Angeles, California, certainly knows his publicity. The following is a copy of his recommendation to the official board of his church for the work of the publicity committee. There are suggestions here for many churches.

PUBLICITY PROGRAM COMMITTEE

More and more the church depends upon an effective publicity campaign. Surrounded as we are by multitudes of people who know nothing of our message, our services or our program, it is good evangelism to carry this news out to them where they are and insist upon them listening. Upon the work of the publicity committee will depend very much of the effectiveness of our work another year.

The media at the disposal of the committee are so numerous, and the funds available are so limited, that the program must be studied with care. The following suggestions are, therefore, proposed with the idea that they can be developed into a constructive program.

1. Let the publicity committee entertain representatives of each of the daily papers for the purpose of discovering just how and where money can be spent in this field to the best advantage. Such a conference should disclose very valuable and interesting information concerning

- a. The rate per inch charged.
- b. The street and home circulation of each paper.
- c. The relative advantages of morning and evening papers.

d. The constituency to which each paper appeals.

e. The attitude of the paper toward news matter.

f. The history of the various papers relative to the use of our publicity material and news stories.

2. The committee should make a thorough study of the problems connected with the publication of the *Herald*. They should check the subscription list, counting paid and unpaid subscriptions, and know just what the paper is costing the church. A survey of the various organizations should be made to discover the popular opinion concerning its value. The editorial policy, news policy, and usefulness as a medium of propaganda in behalf of church causes should be studied.

3. The observance of "Anniversary Sunday," or "Home Coming Week" should be considered. Such an event, annually observed, could become a very considerable function and would serve well to create interest in the work of the church in the minds of the young people.

4. A "Loyal Legion" could be organized, each one pledged to invite a given number to the services each week.

5. Awards could be prepared for those who bring strangers to the services, extend a given number of invitations, etc.

6. The publicity committee could arrange to sponsor a series of broadcasts over KMPC in behalf of the church services, special events, etc.



THE NORTHFIELD PULPIT

In this department, each month, will appear inspirational addresses, sermons and Bible expositions from the Northfield Conferences



The Patience Of Christ

By J. Stuart Holden, London, England

The Lord direct your hearts into the love of God and into the patience of Christ.
II Thessalonians 3: 5.

ALTHOUGH a man's prayers are always his own, his secret communing and understanding with God, and although a really good man is always reticent in regard to his prayers—I mean they are not ordinarily subjects of his conversation, he does not vulgarize them by advertising them. He does not drain them of all value by parading them (I am speaking of a right good man.) There are times, however, when it is part of his service to God and to his fellows, part of his personal Christian witness to the great vitalities that lie in the back of our Christian life and experience to record not only the happenings within his own lot which are not to be explained on any other ground than God's faithfulness in answering prayer particularly when they concern benefits of others, to which the answers are upon the way, although not yet within sight. That is what Paul is doing here.

We find him a man who by the way had experiences in this realm of prayer which he said it was not lawful to utter. In other words he said he would rather die than bring them out of the holy secrecy to which they belonged, yet we find him telling groups of people in whom he is deeply interested what it was that he prayed for them. Doubtless he did this to encourage them to pray for the same thing themselves. For when people began to pray about spiritual ideals and attainment, that is about proper Christian living, and those were the things Paul prayed about, those were the things uppermost in his mind and stood at the head of his scale of value, when people began to pray about those things their lives began to be invested with moral seriousness. Prayer puts a pressure upon our spirit which actually changes life and always in one direction—for the better.

The question about prayer is not whether I stand, or kneel, or sit when I pray—that is not the supreme importance about prayer—but how do I stand after I have prayed? How do I walk when my prayer is finished? Not so much what do I say or how do I say it when I pray, but whether or not I unsay it in my conduct after the prayer is over. But to get back to Paul and his praying.

I say we find him time after time lifting the curtains of his own personal trysting place with the Lord in order that those whom he loved as his own life, those concerning whom he was jealous with a godly jealousy, those whom he regarded as a nurse regards the children she nurses the sort of folk he wanted them to become, always remembering as we think of his praying where Paul got his ideas and how they possessed him. The servant was as his Lord, the disciple was as his master. It was in his own fellowship with Jesus Christ that Paul had been laid hold of by these high ideals of Christian living which informed his praying.

You remember he prayed time after time variously for these little groups of Christians over whom he had oversight, he prayed that they might know the love of Christ that passeth knowledge, that they might know the grace of the Lord Jesus Christ, that they might know the faith of Christ, and the will of Christ, and the power of Christ. But he never asks for them a greater gift, he never aims more precisely at the heart of all Christianity, he never more fully declares his faith in God's power to give and in men's power to receive than when he prays as he prays here, "The Lord direct your hearts into the patience of Christ."

Now let us recall the fact that Paul himself had not known Jesus in the days of his flesh, but it is very certain that he had collected all the information about him that he could lay his hands upon. Peter recalled, the memories of James the Lord's brother, John and Mark's personal reminiscences, indeed anything and everything was laid under tribute by the man whose passion it was to know Christ. He was a glad debtor both to Jew and Gentile to anyone who could give him authentic impressions of Jesus his Lord whom he himself had come to know in such a unique way by direct and swift revelation. This he learned from one and another who had companied with him in the days of his flesh, that Jesus was very, very patient. And so he prays on this wise: The Lord direct your hearts into the patience of Jesus Christ.

It is quite certain that to Paul's consciousness nothing in that wonderful life of the Lord was quite so wonderful as his patience. It was something to marvel at since it held the same relation to all other of the virtues our Lord exemplified as a man's tool holds

to the fingers of his hand. You cannot use one or two of the fingers of your hand except in conjunction with your thumb; and all the virtue of our Lord's life, each of them depended for its victorious and redemptive efficiency upon its conjunction with his patience. The love of Christ, the power of Christ, the graciousness of Christ cannot exercise apart from the patience of Christ.

Whether it was because he, Paul himself, found patience hard to acquire, because he knew only too well how he failed himself to express it, to exercise it at times, whether it was because some of his big mistakes were simply the outcome of his native impatience, Paul placed much emphasis on self-control. Paul was not naturally a patient man, he was not a man who found it easy for instance to face unnecessary delay without chafing, I say we find traces in the records he was not that kind of man. Whether it was on this account or not that he prayed these Christians might be directed to the patience of Christ we can only conjecture, and I do not think we are likely to be far out in our surmises.

This, however, is plain beyond all uncertainty, he and they really needed to know their Lord better. He knew that they would all be better and more worthwhile witnesses and more reliable witnesses if they realized they belonged to a master, actually bore his name, whose patience was his outstandingly impressive characteristic. There was at the same time part of their own moral and spiritual endowment in him, and nothing is surer than this far-visioned, keen-sighted man appreciated that the cause of the failure which had already marred the efforts of these Christians in Thessalonica was a lack of this fundamental grace of patience. Only let them recall the patience of Jesus. Only let them renew their lives in the source of Christ's life, and then the major problem of our Christian witness and enterprise would be settled. One of the big obstacles to their own development as well as the extension of the kingdom of God would be removed if they were led into the patience of Christ.

I think prayer like this is what the modern business world needs, taking an insurance to cover future contingencies. Once let them be led into the patience of Christ so that it becomes part of their own characteristics, and all future contingencies of their life of witness are guaranteed. I need not re-

mind you of the many aspects of the life of our Lord of his doings which all yield richly to our study. We need to study his richness, his courage, his energy, his dynamic, his modesty, his friendliness, his sympathy. But none of them yields more richly than the study of his patience, the patience of Jesus Christ?

What does the phrase conjure up to us? Think of him in Nazareth, hemmed in by the restrictions and the bitterness of a village home and business, all the while sustaining such a vision of his life and his mission so unlike his surroundings and occupations as he had seen while still a boy. What patience it took to wear a workman's overalls over a burning heart, to know deep down as he knew "This is not all I have come into the world to do," and yet to wait, and wait, and wait yet again until the sign came. What a deep and confident understanding of God it suggests! And of what an anchorage of certainty in the will of his Father.

Yes, and think of the patience of Jesus toward his slow learning disciples. So unready to act upon his direction, so dull in the uptake (as he would say in Scotland), so disappointingly unresponsive and forgetful as they were. How hard it must have been to bear with their so evident self-satisfaction and unstable emotions, to have to teach them the same lessons again and again without much evidence they were taking them in. Is there anything so beautiful, is there anything so heartening as the simple announcement that having loved his own that were in the world he loved them unto the end. This probably means that his love was of an incredibly patient order—the patience of Christ. His patience toward the multitudes, toward the general people to refuse to be influenced by their indifference and hostility into changing his attitude of readiness to help them. Never withdrawing the promise because it met with no appreciation, meeting jibes with gentle words, keenly sensitive to every word and thoughtless act of rejection, but never letting his suffering be known, certainly never giving the remotest impression he was tired of such a people, never stung by their treatment into petulant departure from them. The patience of Jesus!

And think, too, of the patience of his work and its methods amongst them, how it exemplified the virtue of positive dynamic patience. What did he do? Nothing spectacular, and if there is any work on earth that calls for patience it is surely that. He could work and he did, but he could wait also and he did. Jesus saw nothing like a revival as we think of it, no crowds professed conversion to God under his preaching. Nothing of our modern, and as we would try to persuade ourselves, our Christian impatience to see results which are not infrequently tragedies. Nothing of that about Jesus, and yet by his patient work he has changed the aspect of the world, and the entire prospect of humanity.

There is an impatience we all know something about which will set about getting up by emotion what it cannot get done by prayer. That it why a great deal of all organized exclusive Christian work is so lacking in impressiveness, depth, and prominence. It is not informed by the patience of Jesus Christ. It has not the patience of Christ in front of it as a model and a guide. He was so sure that he could afford to

Launch Out Into The Deep

By John A. Hutton, London

Reading Luke 5: 1-8.

THE story which I have read from St. Luke's gospel raises a question which it is easy to ask and difficult to answer, and the very asking of the question is interesting. The question may be on what principle a story like that which I read was preserved in the New Testament whilst others equally authentic and probably equally valuable were rejected. I say the story was probably preserved because it describes precisely what Christ came into the world to do.

If we were asked to say in the New Testament language what Christ came into the world to do we might not be able to say with strict accuracy he came into the world to encourage. Although there is no verse in Scripture to that effect, there are hundreds which have no other meaning at all than that Christ came to encourage us, to put a new heart into us. There is a sense in which you might say it is the simplest thing in the world. Christ came upon those men in the gray morning when they failed, and he said, "You try again." You might say that is the whole thing.

There are one or two simple matters I might lay before you tonight, leading on to what I want to say to Christian people in these bad days. In the first place Jesus sent those people back to where they failed. You are to deal with yourself. We must go back where we failed and we do not like to do that. Still that is the first course. Go back to the place where you failed and take yourself by the scruff of the neck on some little matter.

The next thing Jesus said—"Into the deep, way out into the deep." That is a principle, and whenever you get hold of the principle it applies right up and down everywhere from the most trivial to the most sublime. Launch out into the deep. We try to swim with one foot on the ground, and we never swim, and sometimes God in his

impatience looking at us fluttering sends in a wave from the sea into the bay where we would like to be secure and we are lifted off our feet and we have to trust the universe and we find ourselves swimming. "Launch out into the deep."

The third point is an obvious one. Christ went back along with them. Go back to where you failed, more deeply, for you are under the eye of one now who wants you to win. That in a sense is the whole story.

But in these days of seeking and bewilderment this had acquired for me a new and urgent solemnity. "Launch out into the deep" Christ is saying to us all and to us one by one. Launch out into the unknown, launch out into an element where you cannot let down an anchor. A Christian is a person who launches out into an element where he cannot drop an anchor. The one thing we are always wanting is security and it is one thing we never get. The only security we can get is the security that Christ himself had, the security of God.

"Launch out into the deep," and they did. Peter went to Rome; Paul to all the world; Andrew somewhere to Ethiopia; Thomas away to India; they all launched out into the deep, they all lifted anchors and sailed for the open seas with their only security, God; their only leader and friend, Christ; and the wind in their sails and their steam, the great mechanism of their souls, the Holy Ghost which God has promised to give without measure. That seems to me to be the kind of reading of the signs of the times. We have failed, we have broken down; like Peter and the rest we failed also at our strong point. If Peter could not fish he could do nothing, and Peter failed at his fishing. They were in the mood to hear what Christ had to say. I hope we also are in the mood to hear what, to us in our bankruptcy and desperateness, he would say.

trust the future. The future belonged to his father just as the past and present did. Of course there was another side to his patience. I must not forget that.

There was an under side to his patience and that was his impatience. For Jesus surely was impatient with preventable sin and destructive evil and stumbling blocks put into the way of little ones, and of religious phrase makers who had no religion in their hearts but were sheer hypocrites, and of rich people who were exploiting the poor,

and of insincerity in every people and form. Jesus was impatient with these things. Mind you, when it was desirable to call a spade a spade in the interest of men's souls he did it and quickly, too. When he struck he struck like lightning.

As for instance when a man who, even though he was a king had become a beast in his private life, Jesus did not mince words about him. Go tell the false Herod he is a mere beast. That is my opinion of him. Or as when one of his own followers had yielded his

mind to lower influences than those of his own fellowship, it was holy impatience told him he reminded him of the very devil himself and he called Peter Satan. Or when others of the group talked foolishly about what should be done he said, "You do not know what you are talking about." While as for the scribes and Pharisees, you ask them about his impatience. Why, it stung them like a whiplash. He did not even hear them out. When they began to talk, and they were great talkers, he told them promptly, immediately if they went on as they were doing they would not escape the damnation of hell. There was a holy impatience of Jesus which authenticated his patience.

Behold, I stand at the door and knock. His standing there, there is the patience of Christ. Listen further. Because thou art neither cold nor hot I will spew thee out of my mouth. That is impatience, and the twain are in the portraiture of Jesus our Lord. There are circumstances and Jesus recognized them, in which anything but impatience is sheer cowardice; when not to blaze out is to condone some evil; when not to act decisively is to act adversely; when to speak softly is to speak untruly, and hence unkindly. Why there are some people who would rather be peaceful martyrs than active soldiers; they are the people who have not been directed to the patience of Jesus Christ.

The New Testament Christianity we are considering is wonderfully consistent and amazingly frank in saying Christians need patience, in saying a Christian's first job in life is to be like Jesus for the benefit of the world in which they live. Paul's prayer here is in entire harmony with the whole book.

Let me suggest to you that we have need of patience, for example, with ourselves; with our own souls. The road is long and the path leads uphill all the way. If we are to run as men eager to fulfill our course then the New Testament says we must run with patience. The Christian course is not a 100-yard dash, it is a long distance test. All the enemies are not subdued in a brief hour, nor are all the opposing obstacles to our course surmounted thus. Our dispositions do not change for the better in a single conference, or meeting, or a single church service any more than an apple ripens and its juice sweetens by a single sunny day or a single sunbeam. Our moral personality is not built up while we sleep in a single night, we do not become strong, pure-minded, generous, constant all at a jump. It is in your patience ye shall win your souls, and therefore Paul says to the impetuous young man Timothy who is taking on the work and to whom he is handing the torch that is dropping from his hands, O Man of God, sow ever patience. It is the master virtue of them all.

Then I need hardly say to you we need to have patience with one another. The best seldom comes out in the first encounter of personality with personality. Our hurried judgments of one another are merely evidences of our own disposition, of our own character. Not everyone is so childish, or so unjust, or self-seeking, or out to take advantage of us as we are apt to conclude from a hasty estimate of them. Many

(Now turn to page 122)

Music—A Human Necessity

By Earl L. Wolslagel

Evangelistic Singer, Asheville, N. C.

Music strengthens hearts courageous, it urges men along,
The tide of battle often has been altered by a song;
No race can live without it, it is heard from pole to pole,
For music is the utterance and expression of the soul.

THE author of those lines is unknown to me and yet one cannot read or hear them read without realizing that he is a good observer, and even more than that, he doubtless has felt a human need satisfied or possibly a turbulent spirit calmed by the marvelous and almost indescribable effect of music. As my cherished instructor-friend, Dr. Daniel B. Towner, head of the music department of the Moody Bible Institute, used to tell his classes years ago, "Music hath charms to soothe the savage, to break a rock or split a cabbage."

Truly, as one of the fine arts, music might well be designated as a human necessity. If it is "the expression of the soul" or its "language," as another has said, then the modern "jazz" of today might be classified as "profanity," for to some natures it is abusive and shocking.

Music, from the artistic standpoint, has of course had its greatest and really almost miraculous development during the last few centuries. As portrayed in the Bible, many wondrous facts are revealed. The large chorus choirs of Charles M. Alexander, when in the famous meetings on this and other continents with Dr. R. A. Torrey, and those of more recent years in the "Billy" Sunday campaigns, with Homer Rodeheaver as song leader, fade into insignificance when compared to David's choir of 4000 voices. Part of the equipment of the temple consisted of 200,000 silver trumpets, an equal number of coats for the singers (giving evidence of the many who were enlisted in the singing), and 40,000 harps and psalteries. In both the Old and New Testaments the people worshipped with solos, choruses, and congregational singing.

The Bible is the song book of humanity. Its opening chapter is a song of creation and its closing one a song of redemption. There is no doubt but that singing will be one of the occupations of heaven. We will be out of place, out of tune and harmony in the gloryland if we do not sing, so I say that here on earth is a fine place to do the preliminary practicing. People need an outlet for emotional expressions, and singing is the finest form of spiritual calisthenics.

Music in the church renders an unique and indispensable service. It has the widest appeal of all the arts. In any country—or the strangest land—there is something familiar, and to which one will unconsciously respond, if music is heard, though it may be only the beating of a "tom-tom" or the clanging of tambourine or cymbals. It becomes our uplift and stay in times of need. Fre-

quently it has been known to touch and reach hearts that sermons have failed to move. A cobbler in a Kentucky town, so religious that he continually kept his Bible on his bench and read it while he pegged shoes and yet couldn't see the need of moving his church letter from a former place of residence, was peculiarly affected by the singing of a simple song which went as follows: "I'm serving the Lord in my weak way. My church letter I'll not move though in (—) I shall stay; I'm serving the Lord in my weak way." At that very hour he requested that the pastor write for his letter and also made the honest confession that he had grown cold and indifferent in spirit while remaining unaffiliated with the local church.

Sacred music breaks down the barriers, encourages fraternity, fellowship, and faith, and will help the Christian world to get closer together, for though men differ or disagree, even to the point of anger possibly, in theology, they unite again in the songs of Zion. Much of our doctrine is gotten through Wesley, Watts, Fanny Crosby and other noted hymn writers. Our great hymns and songs of the church express the spirit of praise, love, duty, worship, thanksgiving, joy, comfort, communion, consecration, prayer, warning, aspiration and assurance. For conveying these feelings or emotions the very best music obtainable should be used.

When I hear good music in any church I form a good opinion of the spiritual life of that church. Poor singing too frequently indicates a heartless service and music in the average church worship is deplorable. This may be due to a lack of interest on the part of the pastor, deacons, or church members. It might be caused by a leader who is lacking in spirituality, or to an inadequate supply of hymnals, or to the presence of an inferior book, an inefficient accompanist, or an instrument that is badly in need of tuning or repair.

In some churches music is treated as a rather necessary sort of pest and the choir is occasionally referred to as the "war department." The deacon, who when asked if they had good music in the church where he was a member, replied, "Well, no, not exactly; we just have singin' by the choir," was wise enough to appreciate that the ideal in church music is attained only when everybody present, unless physically handicapped or incapacitated, is enlisted in the musical portion of the service. "Still religion, like still water, freezes the quickest." "Impression without expression creates depression." Let us attempt to improve our congregational singing by every means possible at our command. America began to find her voice during the late World War. Patriotic songs, folk songs and songs of home and kindred were brought to the fore and millions were stirred to loyalty and duty as never before in several generations. Just before the signing of the armistice General Pershing cabled to this country, requesting that more singing regi-

ments be sent to the front. "Music," he said, "is found to be almost as essential over here as ammunition." It was a known fact that the soldiers of the allied armies went "over the top" and into the jaws of death inspired by the songs they had been taught to sing on the march, in the cantonments, camps, parade grounds, "Y" huts and on transports.

Christianity is the religion of hope and cheer. Infidelity, agnosticism and atheism have no song or nothing about which to sing. Music is God's gift and one who has a talent to sing or play should not hold it as one's exclusive possession. Such a person would, in my opinion, be most ungrateful if not willing to use it for religious purposes and uplift. Music is not beneath the dignity of anyone. I am glad that those attending our public schools today are taught to read music. It will be an aid to the church singing of the future.

The religious life of youth—and as a result, communities—is influenced, molded and established as much by what they sing as by the sermons they hear. Thus the responsibility of our teachers and preachers should everywhere be recognized. Likewise should the music of our homes and churches be censored and guarded. The learning of worthwhile new songs and hymns has been sadly neglected and the singing of a few familiar ones leads to a dullness and monotony that eventually, if conditions are not changed, will lead to the decay and death of good music. I hold no brief for those who condemn all songs of a lighter vein and who have nothing better to offer. Nothing is easier than fault-finding; no talent, no self-denial, no brains, no character is required to set up in the grumbling business. A good "sister" who had dropped a dime in the offering plate or basket when it was passed was heard to criticize the preacher, the sermon, the pulpit flowers and decorations, and also the choir and song leader upon leaving the church. A nephew who had accompanied her listened indifferently for a few moments and then took her to task in the rebuking remark or question, "Well, Aunt, what do you expect for ten cents?"

Too many churches are apparently in the entertainment business rather than in that of soul saving. Preachers are "mixers" where they ought to be "separators." Singing while preparing the congregation for the preacher should also be preparing the preacher for the congregation. Only by choirs keeping in mind their sacred calling and privileges of rendering a worthy service will they be a blessing to the church and be free from proverbial fusses. The pastor who thinks much of his church music renders a great service and re-enforces his ministry. The chorister who has a holy conception of the purpose of music in a service is likewise an asset to the kingdom of God.

WRITES HIS OWN PAGEANT

Harry B. Rhine, pastor of the United Presbyterian Church, Royal Oak, Michigan, wrote his own Christmas pageant for the season of 1932. He called it *A Christmas Pageant to Put Christ in Christmas*. It was reproduced by mimeograph and bound in a booklet, size 8½ x 5½. The pageant is sort of a panorama of Bible history starting with the Garden of Eden and ending with the angelic chorus singing of the new born king.

Patience of Christ

(Continued from page 121)

people, perhaps most people, are like some pictures. You have to look at them long and steadily, shifting your angle, your vision and giving both them and yourself a chance before you weigh the beauty that is there, and then you wonder why you did not see it at once. That is how Jesus looked at people until he saw a queen in a harlot, and saw an apostle in an apostate, until he saw an angel in an outcast.

I would like to say further that we need patience, the patience of Jesus not only with ourselves and with one another, but we need his patience with God. There is our greatest need of patience, for God is not to be hurried despite our frenzied entreaties. God's mills may grind exceedingly small (they do), but believe me they grind exceedingly slowly. God answers prayer offered to him in the name of Jesus Christ and from sincere hearts, but he takes his own time about it. Time is God's servant and God's ally, and so with our praying, Jesus says we have to watch and wait and hope. Believe me, he won't let us down when we pray. God does not let any one down ever, but he won't deprive us of the discipline of delay when that is what we most need for the perfecting of the character to which he has called us and which he desires in us. We have need of patience with God.

The Lord direct your hearts into the patience of Jesus. Do you say, "Yes, that is all very beautiful, that is ideal, but then that was Jesus, and I am not he. What he could be and bear and do and what I can are vastly different things." Do you say that? But then, my friend, this is just the gospel that he leaves in his people. That it is not your patience, not the virtue of an ideal you have accepted, but his patience within you that we are thinking of here. Not a human attainment as a divine condescension and impartation into the patience of Jesus. This is New Testament Christianity that Christ lives in his people. It is at once the glory and it is at once the humiliation of the Church of Christ that we get into his way and we obstacle him and we do not cooperate with him. Just as it is our glory that God comes to live in a thorn bush, that Christ comes to live in his people. The patience of Jesus can be brought into active existence in you and me or the gospel is entirely misread.

Once again Paul prayed for another group of Christians. You find it in Colossians 1: 11 and he speaks of them in these terms: Strengthened with all might by his power unto all patience. Unto all patience.

Recently there was a flower show in London, and in one class the first prize, a very valuable prize, was awarded to a hitherto unknown exhibitor who brought in a small box of Alpine plants—Edelweiss and blue gentian. As you know, those beautiful flowers ordinarily grow only upon the snow-covered heights of the Alps. Deep blue gentian as blue as a mid-summer night's sky, and that soft white Edelweiss which is the glory of the Swiss mountains. They had grown in a window box which resided on the window ledge of a back room in a Bloomsbury tenement in London. The woman who grew them had a Swiss holiday, and while out there had got

sets and cuttings of these plants, put them in a window box, and I can promise you in a most unlikely environment and by careful nurture, and by sunshine, rain, and dew, she had produced in a London tenement Edelweiss and blue gentian. And the judges showed appreciation of a high order when they awarded first prize in that class to her. The thing that seemed possible only amid the pure clean Alpine snows was brought to London's grime, dirt, and unlikeliness.

I tell you again it is possible for the very patience of Jesus Christ to be imparted as a living principle of life to you and to me wherever we live and whatever our environment. How? Only in the terms of Paul's prayer. Let me read it again. The Lord direct your hearts into the patience of Christ. No one else can do it. No one but he knows the way either into the divine resources or into the lonely soul of your being. Come near to him again, dear friend, cut you loose from all that opposes you through life—and you know what that is, nobody else does—dwell upon what you owe yourself to Christ's patience. The fire kindles the fire of desire which becomes a positive constraining end to ask yourself, Lord, direct me into the patience of Christ.

May be through the flood, it may be through the fire, it may be through deep and bitter disappointment, it may be by forcible detachment from things which you think are as necessary to you as your right hand or as your right eye, but if thus you pray with the kindled fire of constraining desire in your hearts, Lord, direct me into the patience of Jesus Christ, he will, and you will become his witness and so share in a world that needs this, that needs him more than it needs anything else.

MAKING OUR RELIGION ATTRACTIVE

Recently, I read the Cliff College, England, paper, *Joyful News*. As an old student of Cliff College, I was interested to read an article telling about another student who had written a letter to the College, stating that his heart was full of gratitude to God for all that Cliff College had meant to him. He had much to write in appreciation of the staff of teachers, and especially of the late Mr. Rush, M. A., whose life had gripped his heart and mind. In his words, "Mr. Rush made goodness attractive." No finer tribute could be paid to any servant of Christ. It is our duty, as well as our privilege, to make our religion of the Lord Jesus Christ attractive.

Surely, that was what the writer of the Ninetieth Psalm meant when he prayed, "Let the beauty of the Lord our God be upon us." It was his desire to reflect in his own character and conduct the graciousness of the God he worshipped. In other words, he wanted to make his religion attractive.

Our Lord must have meant the same thing when he said to his disciples, "Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven." It was their privilege to make their religion so attractive that their friends and neighbors might be constrained to give praise to God.—Ernest E. Clark, Platteville, Wisconsin.

The Man Who Nearly Let Go

By Adam W. Burnett, Glasgow, Scotland

But as for me, my feet were almost gone; my steps had well nigh slipped.
Psalm 73: 2.

WE are all missing Dr. Hutton at the conference this year, and one of his favorite sayings is that you so often get the end of a sermon at the beginning. That is true of this one. It is not true of them all. There are many sermons written when the sky is still dark, and the stars are gone, and a man can see no light anywhere. His whole sermon is like a cry in the night, "An infant crying in the night, crying for the light with no language but a cry."

But sometimes it is as we have here, a man has been in great distress of soul, life is almost more than he can bear; and he has doubted, suffered, struggled so long and so much he falls an easy prey to that spirit always trying to get the better of us. What is the use of this thing you call religion, it is all a delusion anyhow. Fling up the whole futile business. And then some deeper voice appealed to that nobler side that is in each one of us, and sounds within the man's soul some memory of God's goodness or some wonder of God's world, and pleads with him. And he listens and believes again, and draws back from that abyss into which he was about to step. Then he pours out his heart in relief at God's greatness in such a psalm as this. But of course he puts first his finding, his conclusion, the end of the whole matter for him, and this man says, "Well, when all has been said that can be said on the other side, God is good to Israel."

And then as in the 116th Psalm, you remember how it runs: "I love the Lord, because he hath heard my voice and my supplications"—that is his finding—then he goes on to tell of the struggle of the "sorrows of death compassed me, and the pains of hell gat hold upon me: I found trouble and sorrow."

This man when he has written down at the beginning that conclusion, that revelation, he goes on to tell us of the conflict through which his soul passed, struggling, before he reached it. He says, "As for me, I was nearly away, my feet were almost gone beneath me, I was at the end of my tether, what confounded, distressed me beyond all religion was the moral attitude of the world. And all around me were people who had no use for religion, who never darkened the church door, who not only neglected God, but who derided him; yet nothing ever happened to them."

"They seemed to avoid trouble in some sort of magical way, their stocks and change never depreciated, apparently there was no sorrow in their song, no winter in their year, and when they died it seemed to be a happy death. And here was I hardly ever missing a service, I was as loyal as I knew how to be; I am not a good man, but I did my best to be true to God, and what happened to me? I was plagued every day, chastened every morning, a target

for all slings of the universe, everything seemed a reversal of the moral government of the world. If God is a just God why should such things be? And to crown it all the atheist came to me and said, 'My dear fellow, you do not mean to tell me you still are beating up and down that road to the temple! Surely all that has been shown up to you for what it is. There is nothing in that; your own calamities have proved God does not care.'

"And the appalling thing was I had come to believe it myself. I was saying to myself: Surely I have cleansed my hands in vain, surely I was just misled, why should I believe any more?"

Now that man was in great peril of his soul. He was about to turn his back upon the only one who has been, through the generations, the brightness of innumerable lives. He was about to shut out of his life man's only refuge, man's only consolation, and man's only hope.

A celebrated English scientist of more than a generation ago, who surrendered his faith in God, wrote this: "I am not ashamed to confess that with this negation of God the universe to me has lost its soul of loveliness when at times I think, as think at times I must, of the appalling contrast between the hallowed glory of that creed that once was mine, and the lonely mystery of existence as now I find it. It is impossible for me to escape the sharpest pains of which my nature is susceptible."

And it was that sharpest pain, that lonely mystery of existence this man was about to condemn himself to. He was about to go out like Judas into the night without God and without hope. And then something happened, something very startling. In verse 15 he uses the word "behold" to record the surprise that it brought him.

You remember in Robert Louis Stevenson's great story of *Kidnapped* David Balfour in the beginning comes to see his old Scotch uncle. The uncle not only does not approve of him, but would rather like to see the end of him, and he enveigles him into climbing up some unfinished stairs, ostensibly for some reasonable purpose, but really to make an end of him. And young David is crawling up in the dark of the night when suddenly there is a flash of summer lightning, and he sees that void into which he was about to step.

And so in the very mercy of God at that moment of this man's great darkness there suddenly flashed across his soul this great thought. Suddenly, if he should speak thus, if he should say it is all in vain, all a delusion, he should offend against the generation of God's children. To say that seemed to this man a perfect blasphemy against all those people who generation after generation had fought the battle of the Lord. He would have said, had he elaborated that, he might have said: "Who am I to set my limited knowledge against the gathered wisdom of the years, and who am I to parade my

affliction in the face of the anguish of that long battle of the Lord? If I find myself in an opposite camp from these people, is there not something wrong with my God and but a surer sign of a bad heart than that I should be opposed to men and women all down the years who were ready to lay themselves down, body and soul, for this holy faith that I am about to disparage?"

My dear friends, perhaps you and I might well say a thing like this. There is always an inconceivable amount of trouble in a Christian congregation. We meet one another at "kirk and market" as we say in Scotland, and contrive to hide a lot under a smooth face. But we have only to come into the church and someone lead an intercession, and straightway we find ourselves confessing all our needs in our own lives. We are faced with this problem as to whether God really cares. And remember how Bishop Gore said in the preface to one of his books that the Christian faith that God is love is one of the hardest things to hold to in this world. It would not be so difficult if God were merely justice, but in the face of the awful things that can befall human life, to say God is love, that is the hard thing. Or some blow descends upon a Christian home, or it may be blow after blow, and looking on one is just deeply appalled. Or some great catastrophe strikes the world, like the great war and we hear more and more saying, as they did say in those days, "What on earth is God doing?" And also in these days of ours there are plenty of people who make it very hard to hold, because they do not care about the old landmarks. They pay the most morbid allegiance to the ten commandments; they would say about Sunday it is a kind of Jewish survival, and we are not living in the year one.

We should all remember those people that George Eliot speaks of in *Middlemarch* where she says, "It goes not so hard with you and me because of the vast mine of humble men and women who serve the living God, and rest tonight in unvisited tombs."

What is your life and mine really resting on? What would our life be if it were not that we could count on the fact that innumerable people believe truth is better than falsehood, honor better than treachery, love better than hatred? That is what our world is founded on. Who was it perpetuated that sublime tradition? People who never got into the newspaper, believe me, but hundreds of thousands, most of them utterly plain and unheard of men and women who, by the grace of God, wrote into the substance of their lives this, that duty is possible, that sacrifice can be sweet and that love to one's brother is the crown of life. You and I ought to feel, when any hint of disloyalty to God or God's truth rises in our hearts, what traitors we would be to those who fought that long battle. We ought to feel as utterly despicable as a man would be who struck his mother on the face;

as despicable as a man would be who tore down his country's flag and tramped it in the mire. "If I should speak thus I should offend against the generation of God's children."

That helped the man's distemper, but it did not cure it. He says the thing was still too painful for him, and he went into the sanctuary, and then he said, then he understood. We do not know what he found there, whether it was some child being dedicated to the life that the saints had upheld; or it may have been that he heard of the fellowship of faith of which we were speaking last night. He heard some word read out of Scripture concerning the majesty and mercy of Jehovah, or some word of two-edged judgment that promised to cut in sunder the evil in the world from the good; or it may have been just the sight all round him, the sight of that temple, the embodiment before his eyes of all that the saints of God had struggled to win.

And then something came over him. His heart that had been so hard went soft; he began to see himself, and that perhaps is the first wonderful thing that happens to any of us at the feet of God. He began to see this and was man enough to confess that what bothered him was not the moral government in the world, or the honor of God on his throne; all that was wrong with him was that he was envious and jealous. He saw these bad people as he thought them, they never went to church nor paid homage to God, he saw them prospering. What a fine thing it was to believe in Jehovah, he was a beast. Just a sensual dog. And that vision of himself, as it always does, prepared him for his great vision of the Almighty. For when a man touches bottom—you see it in the book of Job—when a man is at the darkest place, if only he is humble enough there is preparing for him one of the great revelations of his life. And so this man suddenly finds himself crying that God remains. He cries, when all is said and done nevertheless I am continually with thee, thou hast holden me, thou art my portion forever. Singing like a man who felt he had found at last that he still possessed all things.

And that happens to you and me when we come into the sanctuary. The thought of the saints of God and all they won for us in the past generations may assist us. But needless to say there is only one balm for our souls, only one healing for our heart and that is at the cross of Jesus. That psalmist found light in the sanctuary, but please remember that over the lintel of that sanctuary of his he could write no more than this: I am poor and needy, yet the Lord thinketh upon me. What can you and I write above the lintel of our sanctuary? The Son of God loved me (not thought of me but loved me) and gave himself up for me.

We sometimes come to church in such a mood that anybody who knew anything about our problem would say, as in the case of that man, that nothing but an explanation would do. And what happens? I think something like this: We come in brimful of our questions, and we walk right up to that cross of Jesus Christ and we find them die upon our lips. We find no explanation, but we find an experience. We come in feeling like asking why this has befallen us because we never deserved it, and then we look at him who deserved

Unique Paraphrase Of Sermon On The Mount

Allan A. Hunter, pastor of Mt. Hollywood Congregational Church, Los Angeles, California, is responsible for this paraphrase of the Sermon on the Mount. It is worthy of quotation.

"You are to be congratulated if you feel a gnawing hunger, a desperate desire for better things. You will get hold of resources adequate to your need. You are to be congratulated if you are single-minded, crystal clear in your purpose. That is the way to become aware of God. You are to be congratulated if you are creating the atmosphere and building the machinery of world peace. In that case you will find yourselves close to God. You are to be congratulated if, as you struggle for the Kingdom of right relationships, you are persecuted and called names and reputed to be not merely respectable. Remember: the prophets before you lived no soft or conventional life.

"You are the electricity of the world,—but if electricity gets short-circuited, what is it good for? It just burns itself out in futility.

"You are the air-waves of civilization carrying from the Supreme Sending Station the inexorable demand of God that we live together as one family. Let your purpose so radiate into society that others may catch from you the idea and thus glorify your Father who shines through all that enhances life.

"The Son of Man came not to close doors, but to open challenging opportunities, not to break men up into a class war but to unite men in the great orchestra of life.

"Unplanned capitalism and the profit motive unrestrained, atheistic bolshevism and the ruthless suppression of civil liberties will pass away, but his goal for human beings will never fade from the human heart.

"Therefore, if you want to be a channel of God's outgoing spirit, first get the obstruction cleared out of your inner life. If any one has a grievance against you with or without cause, if the thought of another person makes you feel embarrassed or estranged because of some misunderstanding, go straight to that person, tell him that you yourself have fallen short of the mark—then come back and offer yourself to God, the experiencing Power of the universe.

"The statesman heretofore has said, 'to protect your country and your standard of living, you must prepare to kill human beings of other lands.' But the Son of man says unto you, 'Understand the economic needs of Japan and Russia, of England and Germany.'

"If the radical curses you as a bourgeoisie, stand up for his legal right to say what he

thinks; see to it that his family does not starve if he goes to prison; cooperate with God in curing the disease of society which produces his angry protest.

"The captain of industry until recently has said, 'Every man for himself and the devil take the hindmost.' But the Son of man says unto you, 'Help build a cooperative commonwealth.'

"If a panhandler on the streets asks for a hand-out do not drop a quarter into his palm, thus drugging your own conscience and encouraging him to seek escape through drinking. Give him something of yourself, the realization that we are members of one another. Let him be a stimulus to you to remove the causes of unemployment or racketeering of which he is the victim.

"Don't fool yourself by thinking you are superior just because you can describe the other fellow's faults. It may be that the laziness or self-pampering or greed or deceit you see in him are but projections of the unacknowledged, unconscious sins in your own soul. When you rip up other people, therefore, you may be only exposing yourself.

"One thing you can control and that is the image and reactions, the desires and ambitions inside yourself. If your social entanglements are interfering with dedication, throw them away. Better be as far to the front as possible than drop to the rear weighed down by excess baggage.

"If your academic training is making you insensitive and uncommitted smash your ivory tower. Better be a whole-hearted man than a lily fingered pedant.

"No man can run two races at the same time. Either he will go in the direction of a society that blindly, brutally exploits men for the sake of profit or he will bend every nerve toward the sharing of good will, beauty and truth. Your mind-set cannot be for both money and personality. You cannot be both acquisitive and creative. You cannot obey both Jesus and generals.

"If any civilization or any man hears this call to life, and plans accordingly, that civilization or that man will be like one who builds on a foundation that is earthquake proof. New labor saving machinery may be introduced, or old markets closed, other people may jump out of windows or go to pieces nervously. But this superstructure will not topple or this mind break because it is based on the sanity and strength of spiritual law.

"But if any civilization or any man insists on playing the fool and builds on the suicidal assumption of the world, that civilization or that man will be as one who erects a fine looking skyscraper upon a fault deep down in the structure of things against which geologists warn. Economic forces come rumbling. Technology shakes the old system like a terrier shaking a rat. Stocks and bonds fluctuate wildly, men and women reel insanely. The basis of life cracks and sways. And down goes the superstructure with a mighty crash."

nothing but a world of loving kindness at the hands of men, and received the uttermost brutality. We come in feeling like asking why life can be so cruel and we find him bearing that cruelty and in more perfect faith in God and perfect love to men. We come in feeling like asking questions about the darkness in which we live, and then we hear him crying that cry like a lost child out of his great darkness, "My God, my God, why hast thou forsaken me?" We come in thinking about all we have lost or all we never found, and at Jesus' feet we discover what Paul called the unsearchable riches of God in Jesus Christ.

And why is it we find that in the cross? Why don't we in the face of that cross cry out again at the injustice of this world, why don't we protest against God allowing that to happen above all things? Because I think we begin to realize that is not a human sorrow at all, or not merely a human sorrow, but a divine sorrow. That for us is the final symbol God is not far away, but he is down in the midst of the world, suffering all we suffer, in all our afflictions he is afflicted, and as we stand before that cross our questions are all

hushed and there steals into our hearts the sense of what a great and everlasting love confronts us all. And it is as though you have seen a little rock near the shore on a summer evening, mingling in the surf, and the tide comes up and covers it, and it is all a deep peace. So it is with your hearts and mine.

And I would like to close with a reference to a great passage in one of Chesterton's books where he describes the two cups. In this hard world of ours, we are often tempted to take one cup, that of unbelief and self-indulgence, when the better one is available.

There is the cup of Omar Khayyam and it is offered to you. Drink, says Omar, for the stars are cruel and the world is as idle as a humming top, and heaven is deaf to supplication and blind to pain, drink, for there is nothing worth loving and nothing worth trusting.

And at the high altar of Christianity stands another figure holding up his cup. "Drink, for this is my blood of the new covenant; drink, for the trumpets are blowing for battle and this is your cup; drink, for I know when you came and why; drink, for I know when you go and where." Amen.

CHRISTMAS

A Christmas Service Of Worship

By Frederick W. Cropp, Jr.

This service was used in the First Presbyterian Church, Wheeling, W. Virginia, of which Mr. Cropp is the pastor.

The Preludes—

Meditation Mietzke
The March of the Magi DuBois
Violin and Organ

The Call to Worship

The Doxology, The Invocation, The Lord's Prayer

The Apostles' Creed

A Hymn—O Come, all ye Faithful

The Offertory Prayer

The Offertory Selection—Berceuse Jarnefelt
Violin and Organ

THE SPIRIT WHICH IS CHRISTMAS

I.—PROPHECY FULFILLED—(Organ plays softly *Watchman tell us of the Night*)

The hush of expectancy enveloped the world in the reign of Caesar Augustus. In the army camps of the far-flung legions strange rumors persisted. From the humble "haunts of wretchedness and woe" the hope which never dies arose to lighten the burden of oppression. Even the leaders were strangely influenced by unexplained wonders and apparent signs.

Nowhere in the vast empire did this expectant hush grip the world as in old Judea. The day of deliverance must be nigh! Had not the Hebrew prophets spoken of the Messiah who would come to relieve His oppressed people? Surely, if the Messiah came not then, they were following a vain hope.

"Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which, being interpreted, is, God with us."—Matthew 1:22-23.

"And thou, Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel."—Matthew 2:6.

Today—Christmas 1933—we peer about us for this same hope. The Christ—the Messiah—has come—even as the prophets foretold. Will He arise and shine in your hearts?

Quartet—Arise, Shine Maker

II.—THE SHEPHERDS—(Organ plays softly *It Came upon a Midnight Clear*)

"And there were shepherds in the same country abiding in the field, and keeping watch by night over their flock. And an angel of the Lord stood

by them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Be not afraid; for behold, I bring you good tidings of great joy which shall be to all the people: for there is born to you this day in the city of David a Saviour, who is Christ the Lord. And this is the sign unto you: Ye shall find a babe wrapped in swaddling clothes, and lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace among men in whom he is well pleased."—Luke 2:8-14.

In the greeting cards of today, the shepherds of that far-off day survive; they represent the humble hearts ever alert to hear the "good tidings of great joy."

Today may we return with the shepherds, "glorifying and praising God for all the things that they had heard and seen."

Quartet—Calm on the Listening Ear of Night Harker

III.—THE INFANT JESUS—(Organ plays softly Luther's Cradle Hymn)

"And she brought forth her first-born son; and she wrapped him in swaddling clothes, and laid him in a manger, because there was no room for them in the inn."—Luke 2:7.

There is one great "Children's Day"—Christmas. The happy shouts of frolicking children about the tree on Christmas Day echo the "Baby's Low Cry" of two thousand years ago. Still the central Symbol of this greatest day in the year is the cradled Infant.

Into your heart and mine may come the Child of Bethlehem upon this Holy morning—if we but invite Him.

"Oh Jesus in the cradle, O little Babe divine,

How wonderful Thy boundless love!

Fill now this heart of mine

With that great love of Thine."

Quartet—A Babe Lies in a Cradle Dickinson

IV.—THE CHRISTMAS STAR—(Organ plays softly *O Come, all ye Faithful*)

And the Star! Have we seen His star in the East, calling us—even those of us who count ourselves wise—into the presence of One who is the end of all wisdom?

As the Star went before those Eastern Princes, may the beams from its splendid glow light our way to Him whom we celebrate today.

Star of the East, that long ago
Brought wise men on their way
Where, angels singing to and fro,
The Child of Bethlehem lay—
Above that Syrian hill afar
Thou shinest out tonight, O Star!

Star of the East, the night were drear
But for the tender grace
That with thy glory comes to cheer
Earth's loneliest, darkest place;
For by that charity we see
Where there is hope for all and me.

Star of the East! show us the way
In wisdom undefiled
To seek that manger out and lay
Our gifts before the child—
To bring our hearts and offer them
Unto our King in Bethlehem!

—Eugene Field

Duet—The Radiant Star from the First Christmas

Whitney Coombs

V.—THE HOLY NIGHT—(Organ plays softly *Silent Night, Holy Night*)

The birth of Jesus sanctified the night. Because evil-doers best hid their works in the darkness, night was the symbol of evil. But in the darkness of a Bethlehem cave was the Messiah born. His ministry included long nights of prayer, a night interview with Nicodemus, a night dinner was His last meal with His disciples before He went to Gethsemane to pray by night, and later to a night trial. The early Church met often of necessity by night. We consecrate our Sabbath nights by church services. The Roman Catholic midnight Christmas Mass is a significant recognition of the Holy Night. The Spirit of Christmas has a very definite and beautiful setting in the starlit Judean night.

Quartet—The Christmas Song Adams-Wilson

VI.—GIVING—(Organ plays softly *I Gave my Life for Thee*)

"And they came into the house and saw the young child with Mary his mother; and they fell down and worshipped him; and opening their treasures they offered unto him gifts, gold and frankincense and myrrh."—Matthew 2:11.

Someone has fitly said, "You can give without loving, but you cannot love without giving." The Spirit of Christmas is the Spirit of Giving—not so much the gift of itself is priceless, but the grand glow which inspires the gift. None but the crass soul speaks of an "exchange of gifts."

And yet today we ought to contemplate an exchange, not hoping to match but to show our appreciation for "the unspeakable gift of God's love." The Spirit of Giving and of Christmas is bound up in John 3:16. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life."

Quartet—For God so Loved the World Stainer

(Continued on page 126)

Church School Worship For Jesus' Birthday

Outlined By The Week-Day Schools Of Religion, Dayton, O.

EVER so long ago there lived in Judea a prophet named Isaiah. He told the people things that God had told him about the coming of a Prince of Peace, and as the years came and went, more and more of the Jews began to look forward to his coming. There were a few who sometimes wondered how he would come, but scarcely anyone supposed that he would come into the world as a child, growing and learning as other children had done, until he would be ready to be the Prince of Peace for whom they had waited so long.

READ: Isaiah 9:6,7.

SING TOGETHER: "Joy to the world! the Lord is come".

In a rock-hewn stable, Christ is born today;

Born to be our helper, gentle, loving, kind,

Born to teach God's tender love and care for all mankind.

READ: Luke 2:8-14, the story of the shepherds who came to worship Jesus.

SING TOGETHER: "It came upon the midnight clear".

READ: Matthew 2:1, 9-11, the story of the Wise Men.

The wise may bring their learning;

The rich may bring their wealth;

And some may bring their greatness;

And some bring strength and health;

We, too, would bring our treasures

To offer to our King.

We have no wealth or learning,

What shall we children bring?

We'll bring the little duties

We have to do each day;

We'll try our best to please him,

At home, at school, at play.

And better are these treasures

To offer to our King,

Than richest gifts without them,

Yet these a child may bring.

Ev'rywhere, ev'rywhere, Christmas to-night;

Ev'rywhere, ev'rywhere, Christmas to-night.

A Christmas Service of Worship

(Continued from page 125)

VII.—THE SINGING HEART—(Organ plays softly *Joy to the World*)

What ancient memories well up in our hearts when the Christmas music, old and familiar blessed by ages of Christians, is sung today! What eye is undimmed when the tender strains of "Holy Night" are chanted? What heart is not empowered by "Adeste Fideles"? What spirit is untouched by "The First Noel"? As we close our service may our prayer be that forever "the heavenly music" may float "o'er all the weary world" till "the whole would give back the song which now the angels sing."

Quartette—Christmas Carols

The Benediction and Choral Response—(*Silent Night*)

The Postlude—Hallelujah Chorus Handel
Violin and Organ

Christmas in lands of the fir tree and pines,

Christmas in lands of the palm tree and vines,

Christmas where snow peaks stand solemn and white,

Christmas where cornfields lie sunny and bright.

Ev'rywhere, ev'rywhere, Christmas to-night,

Ev'rywhere, ev'rywhere, Christmas to-night.

STORY: GIFTS FROM MANY LANDS

Ralph was visiting Uncle Don and Aunt Bess in San Francisco, and they had promised to take him down town to buy Christmas gifts for his mother and father and sisters.

"Well, buddy," said Uncle Don, the morning after Ralph arrived, "today we go shopping. It will be a big day. I expect we shall go around the world before night."

"You mean around the city, don't you, Uncle Don?" corrected Ralph.

"No, I mean the world," replied Uncle Don, seriously. "You wait and see if we do not bring home a little bit of nearly every country in the world."

"You see, Ralph," said Aunt Bess, "the whole world works together to make Christmas a happy time."

"How about those overshoes? Are they buckled up? We must be off. A trip around the world takes a long time, you know," said Uncle Don.

"Let us go to Yo's Bazaar first," said Aunt Bess. "They have everything there."

Ralph could scarcely believe his eyes when he saw the things in Miss Yo's store. There were stockings made of red netting, filled with toys. There were play houses and shining cardboard castles, and dolls and games and Jacks-in-the-box. There were little carved animals and fans, and dishes and everything!

Uncle Don bought a Chinese brass bowl for Ralph's mother. Ralph bought some fine Irish linen handkerchiefs for his daddy, and when Uncle Don was not looking he bought a Scotch plaid scarf of pure wool. Then they took their bundles and started home.

"Well, we have a good deal of this old world right in our arms," said Uncle Don when they were seated in the street car.

Ralph looked at his packages and began to count: Pin tray from Japan, one; wooden doll from Germany, two; beads from Czecho-Slovakia, three; handkerchiefs from Ireland, four."

Then Uncle Don started: "A brass fruit bowl from China, five; an embroidered doily from the Philippine Islands, six; a picture from Italy, seven."

"And a, oh, I almost forgot!" laughed Ralph as he thought of the scarf he had for Uncle Don. "But anyway, there's another piece of the world here and that makes eight."

"Yes, and just think of all the things we did not buy," said Uncle Don. "If we counted them all it would be a hundred or more."

Share with one another all you know about how people keep Jesus' Birthday in other lands.

SING TOGETHER:

I heard the bells on Christmas Day
Their old familiar carols play,
And wild and sweet the words repeat
Of peace on earth, good-will to men.

I thought how, as the day had come,
The belfries of all Christendom
Had rolled along the unbroken song
Of peace on earth, good-will to men.

TELL THE CHRISTMAS STORY you heard in Religious Education Class about:

A FINE WAY TO KEEP JESUS' BIRTHDAY

PRAY TOGETHER: Thanking God for Jesus' coming and asking his help as we try to be kind and loving to all people as he was.

LET EVERYONE JOIN IN SINGING FAMILIAR CHRISTMAS CAROLS.
From *This Week* publication of First Lutheran Church, Dayton, Ohio.

THE DESERT SHRINE

1

The moon on the mesa is clear and white

As the Indians, each with a candle light,
Come to the Christmas feast.

They come from the desert far away
To worship the Christ on his natal day
As the wise men came from the east.

2

Sing in the land of little rain,
Sing in the heavens above the plain
That Jesus is come to earth.
The Indians bear your angelic song,
Watching the stars the whole night long.
For the message of Jesus' birth.

3

Peace on earth and a song in the air,
'Tis midnight, and far away
In their desert camp the Indians
Are waiting for Christmas Day.

4

Before a shrine in the desert
The worshiping Indians bow.
Long ago they prayed to the sun,
And prayed to the moon at night,
They chanted songs in the kiva
And sang until morning light,
But they bring their gifts to the desert shrine
And worship the Christ Child now.

—Frances Densmore.

Christmas verses of American Indians.

OUT OF THE SHADOW

Out of the Shadow of the Night
I come, led by thy starshine bright,
With broken heart to bring to thee
The fruit of thine Epiphany,
The gift my fellows send by me,
The myrrh to bed thine agony,
I set it here beneath thy feet,
In token of Death's great defeat;
And hail thee conqueror in the strife,
And hail thee Lord of Light and Life.
All hail! All hail the Virgin Son!
All hail! Thou little helpless one!
All hail! Thou King upon the tree!
All hail! The Babe on Mary's knee
The center of all mystery!

—Michael Fairless.

FROM MINISTERS' GREETINGS

BACK TO BETHLEHEM

Let us go back again to the little town of Bethlehem. For Bethlehem is greater than New York with its Empire State building; greater than London and the Houses of Parliament; greater than Paris and the Louvre; greater than Rome and the Vatican. It is greater, because it gave us Jesus whose life has meant more to this human world than all economic achievements, all political triumphs, all artistic, creative works, all organizations. Forevermore Bethlehem is the most important, for it gave us earth's greatest personality.

Let us go back again to Bethlehem's simplicity. We learned of it first in that most beautiful idyll, the Book of Ruth. When God chose to enter into our human state, he did not select the gorgeous capitals of Vienna, Berlin and Moscow. Brushing aside such tinsel trappings, pomp and splendor, he was content with the stable-crib, swaddling-clothes and shepherd-welcomers amid the quiet hills of Bethlehem. Let us learn where to look for the true values!

Come, let us go back again to Bethlehem. It was there that God preferred to share with us the vicissitudes of human experience. Oh, you who complain that there is enough suffering on the shortest street of any city's slum to show that God does not love men, go back to Bethlehem and be convinced that by identifying himself with us in all respects during his days in the flesh he proved once and for all that he does care.

Yes, let us go back to Bethlehem, where the herald angels sang their carols of good-will when the Prince of Peace came among his subjects. There at once, all classes, shepherds and savants, fell at his adorable feet in the promise and pledge of a reconciled world. Now with love for all men in our hearts, esteem for the highest good in our minds, and glad recognition of the divine glory of sharing with our fellows, we are going back to Bethlehem today!

J. M. Dawson.

A GREETING

Again we are in the light and the glow and the beauty of the Christmas season. We never weary of it. What other season so ravishes the heart of childhood? What other season gives such rapture to the visions of age? What other season gathers all peoples of all climes, and of all conditions within its vast and tender heart, making them all rejoice with joy unspeakable and full of glory? Of course, there is no other. The Christian Christmas stands out unique in our calendar.

We wish to extend to you the season's greetings, and trust that you will have a very happy Christmas. As we exchange gifts at this glad time, let us remember God's greatest gift to the world—his own Son—and the spirit which prompted it. May the Spirit of him whose birthday

we celebrate prevail in our hearts, and prompt us to greater efforts for him during the coming year. Expect great things for your church and help translate this expectancy into actuality, by giving Christ your best. Remember God gave his only Son for us; what will we give to him? Can we give him less than our best?

Very sincerely,
Your Pastor and Family,
John Franklin Troupe.

PASTOR'S GREETINGS

As the gracious and hallowed Christmas season approaches, I am posting to my good friends the greetings and hearty good wishes that I would so much rather step in and bear to you, face to face and hand in hand, Christmas Morning. May nothing detract, but everything contribute to your peace and joy for the season.

And my wish grows into a prayer that during the days to come you may have strength for every duty; wisdom for every problem; help in every trial; joy in every service; comfort in every sorrow; and always the consciousness of the presence of him who came to seek and to save our needy souls.

May the Spirit of him whose birthday we celebrate prevail in your hearts, blessing your friendships, sweetening your joys, and inspiring your efforts for greater and better things in his fellowship and service throughout the New Year. Expect great things for your church, and help translate that expectancy.

Devotedly yours,
Leland Jerome Powell.

MERRIE CHRISTMAS!

So be it for all who have heart to rejoice and be glad. I had hoped to send each of you some personal word. It cannot be done. But, let me offer you in this way, friends, members of the Congregation and Society, and those of you with whom we are happy to share as our guests this Service today, my considered Christmas greeting. That is please accept, each of you, such portion of the great and wonderful store of the Christmas Blessing, as knowing you, I would select as most likely to help make Christmas for you truly and really the great day of Good-will and Joy. Emmanuel!

Paul S. Phalen.

TO THE MEMBERS AND CONGREGATION OF MEMORIAL PRESBYTERIAN CHURCH

When "the fulness of time was come, God sent forth his Son," to be born of Mary in Bethlehem of Judea, according to "the determinate counsel and foreknowledge of God." The event was accompanied by a heavenly chorus, singing, "Glory to God in the highest, and on earth, peace, good will toward men." When we celebrate the birth

17

Sermons on the Church's responsibilities in the period just ahead

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of our Saviour on Christmas Day, let us not forget to sing in our hearts, Glory to God in the highest, and strive to execute our divine commission of ushering in universal peace on earth, and good will toward all men. Such an earthly utopia can be realized only when all Christians do their whole duty to both God and men.

Let us as pastor and congregation of Memorial Presbyterian Church, pledge ourselves anew to God to labor more faithfully for the spiritual prosperity of the church. Let us enter into the New Year remembering that the greatest gift we can make to God is our labor of love in bringing souls to a saving knowledge of Jesus Christ.

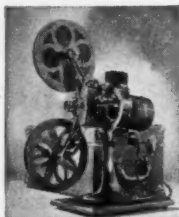
And may this Christmas season, observed in the spirit of the Christ child, lead you into a new year of righteousness, prosperity and peace.

Sincerely yours,
W. F. Smith.

(Now turn to page 130)

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God's Christmas Box

A Christmas Visual Evangel

By Arnold Carl Westphal

For God so loved the world that He gave His Only Begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.

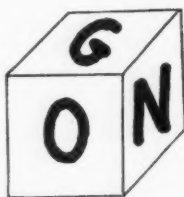
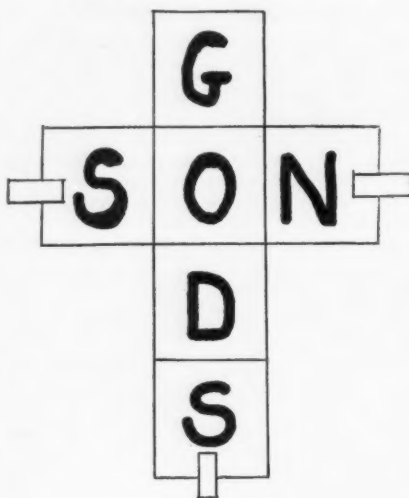
—John 3:16.

Material Needed

Red Cardboard

Crayons

Sealing Tape or paper and glue.



Construction of Object

1. Cut six pieces of cardboard, 4 x 4 inches.
2. Lay them in shape of a cross, and seal into place with tape or paper and glue.
3. Print GODS on upright squares and SON on cross pieces.
4. Fold cross into shape of square box, and hold with small pieces of tape.

The Lesson

Boys and girls, this is God's Christmas box. It is His gift to the world, and it is the greatest gift that ever was given by anyone to anyone. Are you curious to see what the gift is? It is inside, and if you will watch and listen carefully, I will open the box a little later and show you. All of us have received gifts, and most of them come in boxes. Before we open the box, to see what is inside, we always look to study

the outside, to see if we can get a hint at what is in it, and whom it came from. We will study the outside of the box first.

Here is the letter G. Think of a great gift that starts with the letter G. It might be GOLD, for there are many gifts of gold that are given at Christmas. The wise men from the East brought gifts of GOLD to Jesus, when they came to worship Him. However, GOLD is not the greatest gift.

And here is the letter D. Could that stand for DIAMONDS? Yes, but that is not the greatest gift. One time a man was lost in the desert. There is no water there. He was almost dead for water, but all he could see was sand, sand, sand. People must carry water with them in the desert, in tin cans or leather containers, and if they have no water, they are apt to die.

This man staggered on and on. Suddenly he found a water can. Like a mad man, he rushed to it for a drink. He opened it. Instead of finding water, he found only a handful of DIAMONDS. He could not drink DIAMONDS, so he died in the desert. The gift that God sent us was not DIAMONDS, for DIAMONDS could not save us.

This is the letter S. It stands for SILVER.

Here is the letter O. It might stand for OPALS or ONYX stones. None of these are the great gift in GOD'S CHRISTMAS BOX.

This is the letter N. It stands for NAME. Some think if they could be famous and have a great NAME, that would be the greatest gift. It is not.

If it is none of these things, what is it? We will have to open the box to see. (Break small seals, opening the box to the form of the Cross.)

See, children, this is the greatest gift. GOD'S SON ON THE CROSS. This gift was given to the whole wide world, and just as we are happy when we get a gift from our friend, so God wants us to be happy over His Gift, Jesus, who was born in Bethlehem, who lived in Palestine, who died in or near Jerusalem, and who rules in Heaven.

Once a mother had an only son. He was called to Africa as a missionary. As he boarded the boat, to leave his mother, she said:

"UNTIL NOW I NEVER KNEW HOW MUCH IT COST GOD TO SEND JESUS TO US."

The Pageant Of King Joash

By Ben King Morris

This pageant, written by Mr. Morris and used in the church of which he is the pastor, the Webster Hills Methodist Episcopal Church of Webster Hills, Missouri, appeared in an article by Mr. Morris in the New York "Christian Advocate." It is reproduced here through the courtesy of that paper. In the article Mr. Morris says that through the use of the King Joash plan \$900.00 was placed in the chest in fourteen minutes. Most "Church Management" readers know the details of this method of raising money. An article on the subject appeared in the August 1932 issue of "Church Management." A few copies of that issue are still available at twenty-five cents each.

THE PAGEANT OF KING JOASH

Time: Reign of King Joash—850 B. C.
Scene: Throne Room of the Palace of King Joash.
Cast of Characters:
King Joash
Jehoiada, the High Priest
Guards

Tribal Leaders
Two trumpeters
Chest Bearers

[As the pageant opens, the King and Jehoiada march down the aisle from the rear as march music is played softly. The King, scepter in hand, takes his place on the elaborate throne, while the high priest stands to the right of the throne, at the arm of the King.]

Jehoiada: Oh Gracious King, why dost thou not laugh and sing, as thou didst in the days gone by?

King: Jehoiada, I once did laugh and sing, but now the happy kingdom we all love is fast fading; the coffers of the Temple are empty, and a kingdom without the word of God cannot stand. There was a time when the chest of the king was filled with gold. There was gold for food, gold for raiment, and gold for God. I was happy, then, Oh Priest. But now, we have reached a place where we cannot go on unless we implore the people of our fair land to fill the treasure vaults again!

Jehoiada: But, your Majesty, why do you not ask your people for gold?

King: Oh Priest, I have this day asked them, and I have commissioned Levi the keeper to bring forth the ancient chest of our fathers from the vaults, and to place it on the altar of the Temple, so that the people may pay their vows as they enter on the Sabbath Day—but Jehoiada, it groweth late! I fear that Levi has been delayed or has met with oppression on the highway. Still it is a long journey, and the chest is very heavy. . . .

A knock is heard at the entrance doors
King: Behold, some one knocketh from without. Jehoiada, answer the challenge.

Jehoiada: (Calls) Who knocketh without and begs audience with our most gracious King Joash?

Voice from the Doors: It is I, Sire—Levi, keeper of the chest, with my train and bearers who would see his Majesty.

Jehoiada: (To King) It is Levi! It is the keeper of the chest who wishes audience with your Majesty!

King: Admit them and bid them welcome!

Jehoiada: Welcome, Levi! Enter and bid thy train remain with thee!

[The trumpeters sound off with a bugle call and the organ or piano begins a march. The train enters with Levi in the lead, followed by the tribe leaders, with the trumpeters, chest bearers and guards following in order. As they reach the stage they pause for space.]

Levi: Oh, Gracious King, at thy command I have brought forth from the treasure vaults the ancient chest of our fathers. Sire, it is a long and weary journey and the bearers are sore and tired, but, Worthy King, we desire to wait until the chest is overflowing with gold for Jehovah, ere we eat or rest. (Turning to leaders) What say you, leaders of the tribes of our fair land?

Leaders: (In chorus) Aye, Sire, the Temple shall be redeemed and Jehovah shall have his way.

Levi: We await your proclamation, Oh, King!

[The King arises, unrolls a scroll which has been handed to him by the high priest, and as if reading, gives the invitation to the congregation to come and place their gifts in the chest, explaining how the people are to pass by the throne. The organ plays softly as the procession passes. The King and tribe leaders, guards, etc., march past the chest first and then stand by in their places until all members of the congregation have passed the chest. When the march ends, the King offers a prayer of thanks.]

King: Levi, I now command you, after you have fed and rested your train, to bear the chest under heavy guard to its resting place in the vaults of our fathers.

Levi: Thy word shall be obeyed, your majesty!

[After the procession has formed in the order of march trumpets sound and all march out of doors from which they entered. King and Jehoiada remain on the stage.]

King: O, Priest, the prayers of the King and his subjects have been answered. There shall be rejoicing and singing; the Temple of our fathers shall endure, and we shall have everlasting peace!

Jehoiada: It is truly a gift of a most gracious and loving God!

HOW LONG SHALL I GIVE?

"Go, break to the needy sweet charity's bread;

For giving is living," the angel said.

"And must I be giving again and again?"

My peevish and pitiless answer ran.

"Oh, no," said the angel, piercing me through.

"Just give till the Lord stops giving to you."

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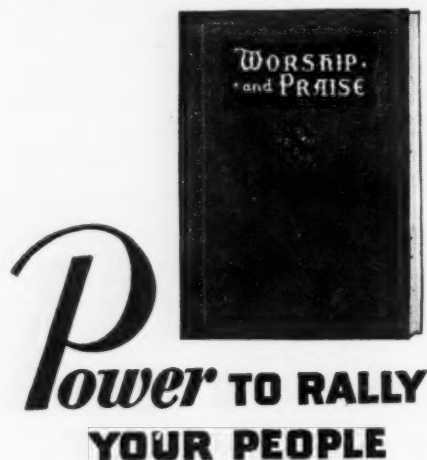


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AN HOUR WITH THE GOOD SHEPHERD

At the Roseville Methodist Episcopal Church, Newark, New Jersey, Harry Ayres Relya, minister, there was recently held a very beautiful musical service based on the twenty-third Psalm. A large copy of Plockhorst's picture, "The Good Shepherd," was hung in front of the pulpit and given a special lighting effect.

One impressive part of the service was the item number six on the program. As the organ played "Consolation" the verses from John 14 were read quietly. The service was prepared by the church secretary, Miss Florence M. Harden, and the organist director, Mrs. Bernita Earl Budenbender.

The program, as announced, follows:

An Hour With the Good Shepherd

PRELUDE—"Pastorale Symphony" ("Messiah")—Handel

PROCESSIONAL HYMN, "The King of Love My Shepherd Is." Tune—Dominus Regit Me (Congregation singing throughout and rising at 3rd stanza)

*INVOCATION

*THE MESSAGE OF THE 23rd PSALM—The Minister

"The Lord is my shepherd; I shall not want"

1. Thou shalt not want REST. "Come unto me all ye that labor and are heavy laden, and I will give you rest"

Soprano Solo—"Come Unto Him" (Messiah) Handel

2. Thou shalt not want DRINK. "If any man thirst, let him come unto me and drink"

Baritone Solo—"Ho everyone that thirsteth" Putnam

3. Thou shalt not want FORGIVENESS. "The Son of Man hath power on earth to forgive sins"

Hymn by Congregation, "Come Every Soul by Sin Oppressed" Tune—Stockton

4. Thou shalt not want GUIDANCE. "I am the Way, the Truth, and the Life"

Reading—"I am the Way"

5. Thou shalt not want COMPANIONSHIP. "Lo, I am with you all the days"

Anthem—"I could not do without Thee" Berwald—Senior Choir

OFFERTORY—"Thy Way, Not Mine, O Lord" Ratcliffe—Intermediate Choir Response No. 740, "All things come of Thee, O Lord"

6. Thou shalt not want COMFORT. "The Father will give you another Comforter"

Organ Solo—"Consolation" Mendelssohn

Reading—Verses from John 14

7. Thou shalt not want FOOD. "I am the Bread of Life; he that cometh to me shall not hunger"

Hymn by Congregation, "Break Thou the Bread of Life"

8. Thou shalt not want JOY. "That my joy may be in you and that your joy may be full"

Anthem—"Rejoice in the Lord alway" Rathbone—Senior Choir

Thou shalt not want ANYTHING IN THIS LIFE. "Seek ye first the kingdom and his righteousness, and all these things shall be added unto you"

Contralto Solo—"Leave it with Him"

10. Thou shalt not want ANYTHING IN ETERNITY. "I go to prepare a place for you; that where I am there ye may be also"

Duet—"Hark, Hark, My Soul" Shelley

RECESSIONAL HYMN, "Jerusalem, the Golden." Tune—Ewing

BENEDICTION (Choir Response)

POSTLUDE—"Grand Choeur" Grison

THE EVOLUTION OF THE PEOPLE-ETTE

They were a people,
Kind and cold—
Weekly thy list to the story old
Told by the preacher of scholarly mold,
Gowned and stoled—
They were a people,
Kind and cold.

One morning as the preacher took
His golden text from God's Good Book,
He wore a wondering, wildered look.
The people from their cozy nook,
Had passed up word—as to a cook;
The polished preacher-prophet shook.

The "passed up word" was "Cut it short."
The "shake" was of the wrathful sort.
But wisely keeping from retort
He "cut" his sermon into half—
Kept out the wheat—and gave them chaff.

And thus evolved—
The Sermonette.

The congregation grew in size;
All praised the preacher to the skies—
But wiser folk saw with surprise,
That he who used to make them think
Began, by leaps and jumps, to shrink,
And thus evolved—
The preacherette.

And so, while folks filled every pew,
The souls of saints no fatter grew;
For sermons short brought shorter view
Of faith and hope, and love and peace.
Of cross and crown, and sin's release.
And thus evolved—
The people-ette.

Ministers' Greetings

(Continued from page 127)

CHRISTMAS

Dear Friends:

One need not be an organist to appreciate music. Tired and weary, I have sat in a city church as the sun's last rays came through the stained windows and, apart from the traffic's roar, listened to the organ play.

Starting soft and low the strains seemed to speak of human misery and suffering. Then gradually, as outside the shadows gathered, the organ notes began to build a theme of hope and faith and joy—coming to a glorious climax that, shaking the rafters of the church, seemed to stir the inmost recesses of my soul. I went that night into the streets with a song in my heart.

Life is like that. Its music the past year has often been sad and low. But with the Christmas time comes a message and a spirit that breathes hope and joy. Its glorious notes sweep out our fears and doubts, bringing us only happiness and love.

So I expect this Christmas to bring a song in my heart. And as a friend, I hope and pray the same for you.

Kenneth Ollis.

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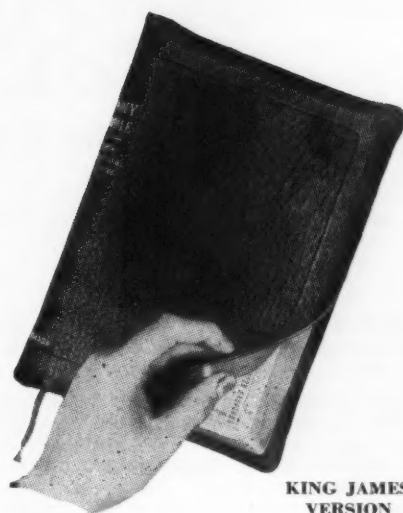
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VERSION

Facsimile of Type showing corrected renderings in brackets and references after each verse.

JOHN 5:39

39 ¶ Search [Ye search] the scriptures; for [because] in them ye think ye have eternal life: and they are they which testify of me.

Ver. 46; De. 18.15,18; Lu. 16.29; Ac. 17.11.

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I shall everywhere recommend it to teachers, laymen, and busy preachers who seek quick answers to the many Biblical problems. Again, my congratulations!

Dr. J. Stanley Durkee, D. D., LL. D., Ph. D.
Pastor, Plymouth Church,
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Doctrinal

Modern Tendencies in World Religions, by Charles Samuel Braden. Macmillan. 343 pages. \$2.50.

Dr. Braden, who is assistant professor of the history and literature of religion at Northwestern University, has written an interesting and stimulating book on the effects of present conditions and modern developments upon the major religions of the world. Departing from the usual custom of developing traditional emphases in volumes on comparative religion, he has traced the influence of science, industrialism and Western culture upon the ancient religions. One has only to dwell for a moment upon the tremendous social and political changes in China, Turkey and other countries of the East during the past few years to realize the importance of such a study.

Dr. Braden has set about his task with definite and limited goals. Its scope is limited to the years of the twentieth century. He has attempted to describe trends both of progress and reaction as a chronicler rather than as an appraiser. Separate chapters are given to Hinduism, the religions of China, Japanese religions, Islam, religion in Russia and Judaism.

Treatment of Christianity is limited to the chapter on Russia on the assumption that readers of the volume will be familiar with its trends. Dr. Braden calls what is happening to Christianity in Russia "the most interesting and significant development anywhere in Christendom".

Sources of information have been books, newspapers, magazines, periodicals and interviews with leaders representative of the religions and countries discussed. Assistance in the collection and evaluation of materials has been given by seminar groups under Dr. Braden's direction.

To this reviewer the book seems to have accomplished its goals and to offer a convincing picture of modernism and fundamentalism in the several religions. The first chapter gives scientific discovery, economic change, political revolution, intellectual change and cultural change as the factors that affect religion in a direct way. This chapter and those on Russia and Judaism are particularly rewarding.

Interestingly written, the book is recommended to those interested in interaction between the great faiths of the human race and the causes and effects of political, social, intellectual and economic forces as they affect religious expression.

O. M. W.

Must We All Become Atheists? by Ezra Albert Cook. The Latimer Press, Grand Rapids, Mich. 245 pages. \$1.50.

This book is written for those suffering from intellectual maladjustment. It suggests the proper attitude and balance

to assume. The references to books and articles at the end of the book opens up the field for further study and investigation to the student who desires to go deeper into the problems. Belief in God holds the central place in the present leading religions. It is important because certain consequences follow probably depending upon its acceptance or denial. Some of the consequences are given throughout the book. There are two reasons why it pays to be good—(1) in outward results—comforts and conveniences are gained through co-operation; (2) psychical goods and satisfaction arise in efforts to help others. Mechanism has collapsed because (1) the notion of strict causality in the universe has been abandoned; (2) the world is viewed as thought or the product of thought. There are forces active in human nature tending to make men good. These forces are the power which makes goodness profitable and the power-God which produces or promotes goodness in human beings. Man gives evidence of having been made by a loving God. The instincts or impulses which make up original human nature are all of them created—evolved by a loving power-God who seeks to promote the welfare of all men. The individual is so constructed by God that he can find his highest happiness or satisfaction only in such a life as shall be conducive to the welfare of all men.

The author discusses social evolution. He gives a very brief study of the economic, political and educational forces and finally the religious forces, active in human society, to see in what direction they are acting. The will of a loving God is gaining control of human nature and destiny, and as it gains control, human welfare increases. The religious conditions of human welfare gives evidences of progress (some of them are named—Religion, good-will) showing that the evolution of society is guided by a loving God. God is a loving God in spite of the difficulties raised against such an idea by the fact of evil, the suffering and pain which impair human life.

The answers given to solve these difficulties are (1) the process of creation is not finished and is therefore imperfect; (2) the universe cannot be judged as a finished product; (3) the present method of progressive creation or evolution may be the only possible way to bring about the good; (4) it is impossible to suggest better methods than the present ones; (5) at present good predominates over evil; (6) forces are active for the increase of good; (7) there is a vastness of human ignorance.

The writer gives the following indictments against atheism: It is irrational because it fails to admit an adequate cause for known effects. Atheism assumes that all known existence can be accounted for as the effect of mechanistic processes. Atheism ignores the fact of progress in evolution and particularly in human evolution. Athe-

ism is immoral. It is harmful to human beings, and it is obstructive of human progress—a kind of mental and social poison. Atheism tends to paralyze personality, to destroy human morale.

H. D. H.

The Mystery of the Cross, by Nathan Soderblom. Morehouse Publishing Company. 53 pages. 50c.

The author was the Archbishop of Upsala, one of the most distinguished figures of modern Christendom. His career was one of most amazing brilliance. He was a theologian, an authority on comparative religion, a national leader in Sweden, an international figure ecclesiastically, a pioneer of Christian unity, a musician and with it all, a devoted Christian of simplicity of faith, truly devoted to the cure of souls. This little book is a translation by A. G. Herbert, of the Society of the Sacred Mission, Kelham, of one of the chapters of the late Archbishop's book, *The Story of the Passion of Christ*, a devotional study which he wrote as a pastoral duty for the people of Sweden. In it he affirms his faith in the centrality of the Cross in the Christian message and in unfolding the meaning of life. The most original phase of his treatment comes in the last few pages in which he illustrates his theme in terms of John Sebastian Bach's "Passion According to St. Matthew" and "Mass in B Minor". Christians everywhere will find a strengthening for their devotional life in the Archbishop's beautiful meditation. The booklet is suitable for Lenten use and ministers will find light upon the meaning of Holy Week in its pages.

F. F.

Religion Today, by Arthur L. Swift. Whittlesey House. 300 pages. \$2.50.

"What is the status of religion in this time of crisis?" is the question that runs through the articles in this book. Fourteen well known ministers and teachers of religion—Jewish, Catholic and Protestant—voice their convictions regarding religion in the world today: what it is and what it is not, what it does and what it fails to do. We get the frank point of view of historian, psychoanalyst, philosopher and sociologist, all of whom are represented in the group. The opinions expressed are conflicting, but thought provoking. The editor says in his Preface: "If this book serves in some measure to stimulate considered judgment upon the significance and function of religion in society, past, present and future, it will have fulfilled amply the purpose for which it is intended." It is a good book for all who want to think honestly and fearlessly on the subject of religion, who have open minds and who are willing to revise their thinking when facts warrant it.

P. F. B.

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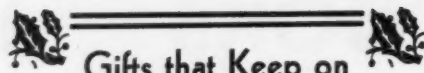
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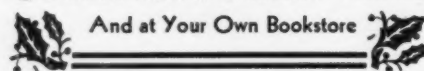
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The Development of Modern Catholicism, by Rev. Wilfred L. Knox and Rev. Alec R. Vidler. Morehouse Publishing Co., Milwaukee. 320 pages. \$2.75.

This book gives the general historical development of liberal English Anglo-Catholicism in its relation to the progress of scientific thought and the growth of Biblical criticism. This development is followed from Tractarianism until the present time. It relates the controversy between liberalism on the one hand and conservatism on the other. The reader sees a similarity to the conflict between fundamentalism and modernism. Tractarianism defended its position with deep learning while the liberals were concerned with the liberty of conscience and the elimination of unnecessary and erroneous conceptions. The scriptures must be interpreted literally. Darwin's "Origin of Species" challenged the conservative religious thinking of the day. Tractarianism met the issue by the appeal to reason and learning. Liberal Christology brought forth Renan's "Life of Jesus" and Seeley's "Ecce Homo". The orthodox assumed the defensive. The Cambridge theologians reconciled orthodox Anglicans to the idea of a criticism that could be strictly historical without being purely rationalistic in its outlook or humanitarian in its Christology. The revival produced two essentials of a reasoned Catholicism: Devotion to the historical Jesus and Christian experience. They came to the conclusion that there was no conflict between religion and evolution.

The lines along which the theology of today can look for a genuine synthesis of secular thought and the Catholic religion are: (1) In the sphere of philosophy, the whole life of the universe must be interpreted in its highest terms. (2) Religion must be interpreted in the light of what it is at its best. (3) Religion provides a method of access to the ultimate truth. (4) Catholicism produces the fruits of the Christian life more fully than any other. (5) Catholicism offers a reasonable solution of the problems of existence and historic facts. (6) Christianity as a system cannot be isolated from the historic Jesus. (7) Christianity is authoritative because its source is Jesus and testimony concerning him bears the stamp of truth.

H. D. H.

A Reasonable Faith, by Leander S. Keyser. Fleming H. Revell Company. 192 pages. \$1.50.

The sub-title of this volume by the professor emeritus of systematic theology in Hanna Divinity School, Wittenberg College, Springfield, Ohio, is "A Book to Foster Belief and Banish Doubt." Most of the chapters comprising the work have previously appeared in various periodicals, eight of the fourteen chapters being first published in the "Moody Bible School Monthly," four in the "Bibliotheca Sacra" and one in "The King's Business." The book contains considerable good material. This is particularly true of the chapters on The Lofty Ethics of Christianity, Some Vital Problems in Psychology and The Practical Value of Theological Knowledge. The approach, however, is so ultra-conservative that the book, as a whole, will not be especially helpful to the man grappling with the problems of today. *A Reasonable Faith* is primarily an apology for the theology of the fundamentalist. It is probably the best statement of that school of thought.

L. H. C.

Great Christian Teachings, by Edwin Lewis. The Methodist Book Concern. 121 pages. 50c.

Great Christian Teachings, by Edwin Lewis, Professor in the Theological Seminary of Drew University, is designed for study classes. The author's viewpoint is not theological. He endeavors to approach the fundamental teachings of Christianity through insight into the mind of Christ. Ten of the great teachings of the Bible are treated: God, Sin, Salvation, the Cross, Jesus Christ, the Christian Life, the Church, the Future, and the Kingdom of God. Scripture readings are suggested for each topic, and each chapter is prefaced with an appropriate prayer. An appendix contains suggestions for teachers. The study of this book will help to ground one's faith more securely on the basic truths of the Christian religion.

C. R. B.

Death Cannot Sever, by Norman Maclean. Revell. 165 pages. \$1.50.

In this book the minister of St. Cuthbert's Church, Edinburgh, at one time moderator of the General Assembly of the Church of Scotland, makes a plea for a broader Christian view of immortality. Without arguing for the results of psychic research he points out that they are in harmony with the Bible and have some precedent in church history and offer a ministry of comfort.

The book is a slight volume and offers very little in the way of documentary or philosophic proof. Its contribution is limited largely to its appeal. In this respect it is timely as well as unique. A great many Christian ministers refuse to let psychic research be laughed out of their horizons. Quietly there has been growing a conviction that there is something to it. The biggest difficulty is the separation of the misleading and the false from the genuine and the true. But what scientific field can one mention where the same difficulty has not arisen? A fake medium is no more an argument against the genuineness of spiritualistic communication than a witch doctor is against the practice of surgery.

Personally this reviewer would be glad to see sufficient recognition of spiritualistic phenomena that it can be discussed with candor and tolerance in all ministerial groups. W. H. L.

Preachers and Preaching

Preachers Present Arms, by Ray H. Abrams. Round Table Press. 297 pages. \$2.50.

What a ghost this book turned out to be. The thesis the author sponsors is, that in the hysteria of war the church and its preachers become tools in the hands of the government. They take the propaganda handed out by the war department, and, clothing the ideas in religious sanctity, they passed them to the people. The author who happens to be an instructor in the Department of Sociology, University of Pennsylvania, begins this interesting history with the Revolutionary War. The greatest space, however, is given to the World War.

Take the volume and turn to the index. The outstanding ministers of the war period are all there. And what most of them did say regarding the holy cause! Many of these same men now are professing a hatred of war and love of peace. This volume brings up the past and shows the attitude they

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actually took when the conflict was on. Of course, there are exceptions. The Thanksgiving sermon of Charles E. Jefferson in 1915 was one exception in that it did not urge military preparedness. Robert E. Speer also stood alone in urging that the resources of the country be turned from the ways of hatred. John Haynes Holmes was pointing out that Jesus was a pacifist. Norman Thomas pleaded for kindness in the treatment of conscientious objectors. But most of the clergy were on the side of war and preparedness.

Here you have a record of their statements. Eaton, Cadman, Hillis, Van Dyke, Stewart, Poling, Billy Sunday, Vance, Newton, etc., etc. The war was proclaimed as a noble and glorious thing. W. Douglas Mackenzie insisted that the war was but "another proof of the divine power of the Sermon on the Mount."

Afterward came the disillusionment. Those were bitter days. Most of these clergymen realized that they had been puppets in the hands of a war controlled government. Many resolved to have nothing to do with wars in the future. But the reviewer cannot but raise the question, in his mind at least, as to just what might happen should war really come. War seldom announces itself clearly in advance. It lays its smoke screen of hatred and prejudice before it reveals itself.

It is a fine thing to have this ghost raised right now. It is not a pleasant picture. Unquestionably it will be embarrassing to some ministers. Practically every religious paper of the war period is quoted on one page or another. *Church Management* comments do not appear in its pages. This is for a very good reason. This publication was not founded until after the war. We may as well be frank. If it had been issued during the war years this reviewer would probably be facing the same embarrassment as the other penmen represented. That is one benefit of having a young magazine. W. H. L.

The Drums of Dawn, by F. W. Boreham. Abingdon Press. 272 pages. \$1.75.

Some twenty years ago a book of essays by an unknown minister from "down under" caught the enthusiasm of many readers within the Christian fellowship of Great Britain and North America. Ministers asked each other if they had read it. The essays were based upon the warm, intimate friendly phases of life, indicated a remarkably wide reading on the part of their author, abounded in fresh and telling illustrations and were never very far away from the central themes of the Gospel. The author, an Englishman, one of Spurgeon's young men, had emigrated at the close of his theological preparation to a succession of lonely pastorates in New Zealand and Australia. During a score of years in those sparsely populated settlements, always appreciating the glories of nature about him and never forgetting books and the Book, the young minister laid the foundations of the literary output which have enriched us ever since his first book became widely known. *The Drums of Dawn* is his twenty-seventh book of essays, and it holds to the finest traditions he has established. The twenty-five essays deal with all sorts of themes, provide us with historical lore, bring us near to tears at times just as certain paragraphs do in "Beside the Bonnie Brier Bush", increase our appreciation of men and things in the author's adopted homeland and

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The art is the thing which will in-

terest most of us, however. From the first page in its red, blue and gold, reproduced in miniature on our cover to the Ellingboe illustration of the "Sermon on the Mount," one finds pictures worthy of serious thought. There are full page wash drawings, pen sketches, wood cuts as well as faithful reproductions of full color oil and paints.

The book has forty-eight pages. It is 10½x14 inches in size and comes in a heavy mailing envelope ready to be sent as a gift. It is the de luxe Christmas greeting. The cost is one dollar.

W. H. L.



The Washing of His Feet—Cornuelli

Writing the Christmas Story—Ellingboe

The Washing of His Feet—Cornuelli

never allow us to forget how inevitably the truth of the Gospel is the master-key to life. The essays will vary in their appeal to different readers, but all of them will have some appeal. They contain the seeds of many sermons, and those who already know Boreham's gift will not be disappointed. For those who have never yet fallen under his spell this is an excellent book to begin on. It is a safe prophecy that such a beginner will be anxious to get hold of his former volumes.

F. F.

The Better Part, by Lyman P. Powell. Bobbs Merrill. 210 pages. \$1.50.

The author of this stimulating volume is the rector of St. Margaret's Episcopal Church in the Bronx. He is a believer in every sense of the word. He believes in the church, he believes in missions, he believes in his fellowmen, he is charitable to all sects and faiths. He believes in goodness, virtue, righteousness and service. It is rather surprising to find one who has lived in the midst of religious and philosophical change who can believe with the doctrinal simplicity of this man.

That is not against the book. Perhaps we need more volumes of quiet, reassurance in these days, than books of strong challenge. The volume is written in a spirit of reminiscence. The author is sure that the power of religion is growing and has figures to support it. He has had personal experiences to prove it to his own satisfaction.

It will not create much of a stir with those who believe that a cleaning time is necessary in the house of religion, but it will quiet the fears of many churchmen who have been distressed by the social and economic storms.

W. H. L.

Various Topics

Materialism, by J. S. Haldane. Harper and Brothers. 221 pages. \$2.00.

Materialism, by J. S. Haldane, biologist of Oxford, is a series of eight addresses delivered on various occasions. The thesis which he defends throughout the series is that materialism is an inadequate interpretation of existence. He concedes that there is a place for the physico-chemical interpretation of our existence, but declares it is only a partial interpretation. To state the purpose of the author in his own words, the book deals with "the impossibility of interpreting the phenomena of life and conscious behaviour in terms of physical conceptions, and the final necessity of a spiritual interpretation of our universe." Professor Haldane's view, however, does not coincide with views of those who believe that the physical and the spiritual exist side by side. He says "we are only confusing ourselves if we regard the physically or biologically interpreted universe as influencing the spiritual universe." Rather "the physico-chemical, biological, and psychological or spiritual worlds are the same world at different planes of interpretation."

The ultimate reality is God. His existence is "the presupposition of what is definite in our universe." Evolution is God's creative activity. But Dr. Haldane is not a theist; he is a pantheist. Man is but a part of God. "We are not mere individual personalities which are born and die. . . What seems at first sight to be our mere individual personality is the presence within us of the all-embracing Personality which men call God."

In spite of the pronounced religious

spirit which runs through the book, the author declares himself unable to belong to the church. He objects to what he calls the "sheer materialism of the creeds and forms of worship." He rejects miracle and does not believe in prayer. Likewise he does not accept the belief in individual immortality. "I cannot see that a belief in mere individual immortality forms any real part of religion."

Materialism will be anathema to those who think that the future of religion depends upon the successful defense of orthodox beliefs. It will be a disappointment to those who may be seeking for positive contributions to the cause of theism. Its value is negative. It clears away much of the rubbish that has accumulated under the name of science and gives assurance from one high in authority that it is not unscientific to believe in the spiritual basis of the universe.

C. R. B.

Forgive Us Our Tresspasses, by Lloyd C. Douglas. Houghton Mifflin. \$2.50.

This is the second novel to come from the pen of the distinguished Congregationalist minister. It is a religious story from start to finish for it deals with the life shapen by religious bigotry and finally remade by a new view of life and love. The story centers around one Dinny of unfortunate birth but of more unfortunate protectors. Early he learned to hate his father whom he had never seen though that individual made careful provision for his need. The cynicism of his character was given a further impetus when he finds that his guardians have been receiving the aid from his father but using it for themselves. He goes to a small college, distrustful of everything. He is brilliant but entirely unsocial. Writing is his field and he achieves fame in it. But his pen is a bitter one, concerned with the inconsistencies of human flesh.

For Dinny it is a long struggle. But encouraged by a woman who loves him but refuses to be yoked to his cynicism he finds that trust and fellowship are greater forces than hate and bitterness.

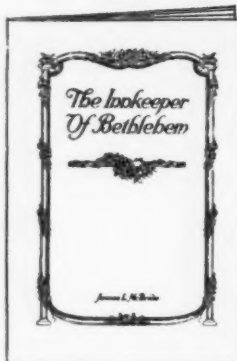
Dr. Douglas does a good bit of work in this novel. It has a message. The average generation has about one writer who can produce a novel with a religious significance. This author comes nearer to it for our generation than any other we read.

W. H. L.

Today's Youth and Tomorrow's World, by Stanley High. Friendship Press. 186 pages. 60 cents and \$1.

The vigorous character and wide experience of the author are in every line of this book. Truly there is not a dull line. He gathers his illustrations from cases at home and abroad. His lines of analysis and his arguments are straight and clean. There are 12 chapters. Current conditions are always related to Christ, Christianity, the church, for the true ideals and actual service. Among the chapter titles are "Speed" (the machine age), "The Kick-Back" (where youth looks for a kick), "Skins" (race problems), "Over the Back Fence" (the presence of foreigners), "Slackers" (in citizenship), "Blood and Bugles" (the peace crusade), "When Do We Eat?" (poverty and other social problems), "America First." Here are all the large questions that have agitated American life and thinking for some years, frankly faced, clearly described, and solutions

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Amos R. Wells writes on the symbolism of a house.

THE INNKEEPER OF BETHLEHEM

James L. McBride paints a sympathetic picture of the large-hearted Bethlehem innkeeper and the Nativity.

THE ANGEL OF GOD'S FACE

Henry Van Dyke writes charmingly of God's omnipresence in our lives.

IF I WERE YOUNG AGAIN

Amos R. Wells gives some hints from his sixty years to those who have sixty years ahead of them.

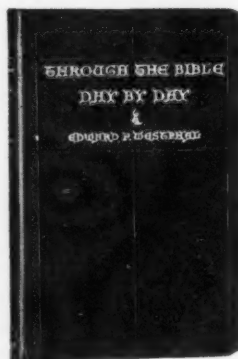
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proposed in the gospel of Jesus Christ through the service of Christians and the church.

A. P. F.

Managing Ourselves, by J. Gordon Gilkey. Macmillan. 238 pages. \$1.75.

This author, himself a religionist of reputation, offers here an opportunity for the thinking individual to hold a mirror of life to his own case, inducing not too serious a resultant self-analysis. He makes no attempt to throw up a bulwark of religious strongholds for the wayfaring wanderer to fasten to; but rather confessedly casts about amongst the findings of other people's scientific and analytical research, as well as the rich truths of the New Testament, and hands thought gems to his fellowman to make use of, if he will.

He portrays not so much The Way of Life, as glimpses of the average well directed life, which, God willing, may chance to become a good life.

S. B. H.

Our Attitude to Self, by W. Mackintosh Mackey. Harper. 251 pages. \$2.00.

Thoughtful, spiritual essays, divided into two sections, make up this book. The first section discusses a number of true attitudes toward self, and the second a number of false attitudes. The author draws liberally upon his learning, his knowledge of the Bible, and his own rich experience. He points out how self-respect guards us against groveling and fawning and against temptations and discouragements; how self-knowledge of our faults and strong points aids us, difficult though it is to secure; how self-control keeps all our powers under restraint and enriches life; how self-reliance springs from true self-knowledge; how self-culture seeks a higher ideal than mere cultivation; how self-denial is a test of adulthood, but also is not the ideal; and how self-sacrifice is, with both its sorrow and joy, the crown and supreme ideal of life.

The second part deals with selfishness as the source of sin, with love its cure; self-righteousness as shown in the proud Pharisee; self-confidence, which often leads to a fall; self-pity, self-violence, self-repentance, self-examination, and self-consciousness.

While somewhat didactic in places and tending to "moralize"—tendencies rarely popular with young people—the volume contains some splendid bits of advice and some very earnest and mellowed reflections upon life. These sermons should enable both young and old to enrich and strengthen spiritual living and to acquire a deeper understanding of some great religious truths. It is an eminently worth while book.

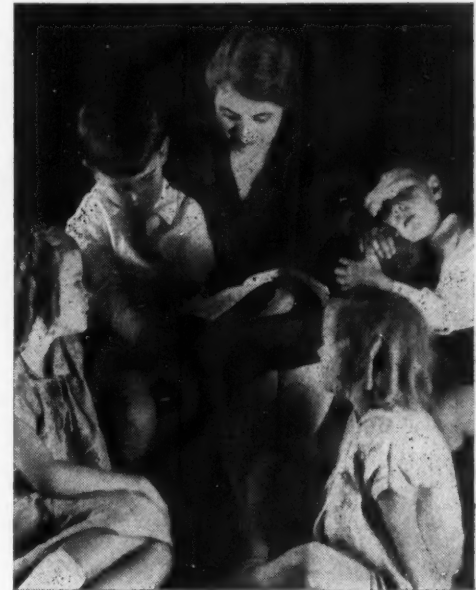
R. K. M.

Know Your Local Church, by Bert Wilson. Standard Publishing Company. 262 pages. \$1.50.

This volume has been prepared as a text book for church officers. The slant is from the point of view of the organization of the Churches of Christ and should prove a most effective study book for those of other congregational churches. The presentation is orderly and practicable. The emphasis is rightly on democratic participation. I like the author's frankness in discussing church finance, the responsibility of officers, temptations to dishonesty and the obligation for church debts.

The new challenge of leisure time activities has a well deserved place in the book. Also there is a very up to the

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minute discussion of church mortgages. On the whole it is a very satisfactory volume, and it should appeal to many ministers who wish to check up on their local situations. And if the preacher can really get his officials to studying the volume it will be a great asset in promoting the entire welfare of the society.

W. H. L.

Seeking the Living Way, by Roy A. Burkhardt. The Abingdon Press. 152 pages. 50c.

Seeking the Living Way is intended as a guide for young people in their personal worship. Roy A. Burkhardt, an experienced worker with young people is the editor. Twelve different persons, each selected for his or her special qualifications to write on that particular theme, have contributed a chapter. There is a theme for each month, and that in turn is subdivided into themes

for each week. For example, the second month is devoted to "How to Find Truth." And the themes for the week are: What is Truth? Testing Truth, Avenues to Truth, and Living Truth. The following steps are observed in presenting the materials as a guide for worship: Thought, Scripture, Meditation, Prayer, and Resolution with suggestions for action. This book will be invaluable to any person who will follow out its instructions. There is a chapter of prayers for special occasions. A list of books is appended to be read in connection with each month's suggestions for worship.

C. R. B.

Consequences are unpitiful. Our deeds carry their terrible consequences, quite apart from any fluctuations that went before—consequences that are hardly ever confined to ourselves.—*George Eliot.*

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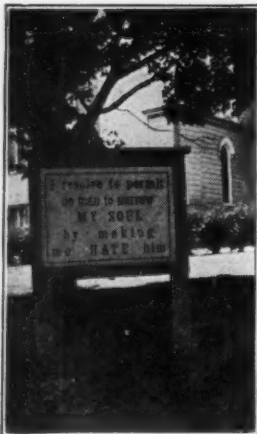
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ILLUSTRATIVE DIAMONDS

SELECTED BY PAUL F. BOLLER

I know not how that Bethlehem's
Babe
Could in the God-head be;
I only know the Manger Child
Has brought God's life to me.

I know not how that Calvary's
Cross
A world from sin could free;
I only know its matchless love
Has brought God's life to me.
—H. W. Farrington, *Our Christ*.

ENTERTAINING THE KING

It was a strange place for the King of kings to be born—a manger! Dr. Joseph Fort Newton says that if men had been giving stage directions for the event, they would have made it a great and brilliant pageant. There would have been an array of great leaders, generals and such. The army would pass by. There would be a grand fanfare of trumpets! Enter the King! But the main facts were a crowded inn, a tired mother, and her baby, no cradle but a manger, a man stunned by wonder, a wandering star! "There was no room for them at the inn." It was the busy season. Prices were high. There were social reasons for excluding the needy. It is like that today. People are busy. So busy at Christmas time that a clerk in the store exclaims: "I hate Christmas!" There are extensive social festivities! Someone asks: "Would a Hindu guess from our papers and our conversation in late December that we approach the celebration of the birthday of our King?" Prof. Amos R. Wells has written a unique poem entitled, "The Inn That Missed Its Chance." The landlord speaks and excuses himself for not having received the Christ child! Vainly he lays the responsibility upon his subordinates and wishes for another opportunity to welcome the truly great! Men are missing their opportunity to entertain their King today!

Ernest B. Allen in *The Lesson Round Table*, 1932; The Cokesbury Press.

FINDING GOD IN CHRISTMAS

Some years ago a college student gave me this account of his own most convincing religious experience. "A year ago last Christmas I forfeited the usual round of holiday parties and took a job in our local post office. With the money I earned I bought some food and clothing for a family in desperate need. I shall never forget the night I delivered those Christmas presents. The weather was raw and cold, and I had to drive about thirty miles to one of the worst slums in Chicago. I finally reached the tenement where this family lived, and made my way up four flights of dingy, rickety stairs. The eight people I had come to help were living in two small and terribly dirty rooms. The father was dying of tuberculosis, and the mother was on the verge of collapse from

nervous and physical exhaustion. The six children were dressed literally in rags. When they opened the door and saw me standing in the hall laden with presents they could hardly speak. To tell the truth, I couldn't say much myself. As I left those rooms and walked down those stairs, I was suddenly sure of the presence of God. Not all the arguments on earth can make me doubt that experience. I know God was there with me. I know that as I tried to help that family His life touched mine."

James Gordon Gilkey in *Meeting the Challenge of Modern Doubt*; The Macmillan Company.

CHRISTMAS NIGHT

As I write, it is the end of a beautiful Christmas day. For a week past the radio has been singing with a thousand voices, the praises of Jesus Christ. The great Christmas carols and the familiar hymns have been broadcast from every station, day after day, all over America and even from Holland and Germany across the water at noon today, and from the bells of London. On no previous Christmas has the advance of science made possible such a mighty chorus. Many millions of homes have tuned in and have had their faith strengthened by the insistent impression that the whole world today is rejoicing in celebrating the birthday of the King. The little celebration on the first Palm Sunday in Jerusalem was but a faint whisper compared with the tremendous world chorus of loyalty to Christ today. It is astonishing how he has won the world's heart.

George Walter Fiske in *Studies in Spiritual Energy*; Fleming H. Revell Company.

"NOT REALLY LIVING"

I sometimes allow my fancy to take flight and picture Colonel Lindbergh looking in at some little shop where he used to play as a boy. The shopkeeper there is still going through his old routine, looking after his little interests, thinking his provincial thoughts, busy-ing himself with his petty profits. As Lindbergh looks at him, there come crowding into his own mind the memories of that unforgettable night over the Atlantic, the friendship visits to the various lands, the feeding of famished Chinese, and all the other experiences of his colorful career, and he says to himself, "This is not really living."

By a similar flight of imagination I sometimes picture Christ standing at the door of a conventional church—Christ with the memory of the multitudes fed, the bodies healed, the hosannas sung, and as he looks at our little interests, our timid efforts, our tepid enthusiasms, he says, "This is not really living," but "I am come that they may have life and may have it abundantly."

Ralph W. Sockman in *The Unemployed Carpenter*; Harper & Brothers, publishers.

AWAY FROM THE CITIES

One who has once entered the deep woods can never forget the sense of loneliness, yet of companionship, which they give. It may be that one follows some trail blazed across an otherwise trackless forest. It leads down valleys and up hills and mountains. A man may have his gun under his arm, and his eyes alert for game; but his deeper consciousness is of nature untouched by man. Here is no noise of streets, but the murmur of the wind high above in the tree tops. Now and then from some height one looks over forests broken by lakes half-hidden by their surrounding trees or giving mute evidence of the engineering feats of beaver. If, as so often happens, the chase leads over some mountain, one gains a sense of the majesty of space and of the permanence of the world quite other than that which comes from the ocean.

It would, of course, not be true to say that the hunter or fisherman is in search of religious experience, but adventuring in the wilds of nature has its effect upon the human spirit. One feels it by the campfire as the darkness falls. There is the immediate presence of mystery. The stars, which the street lights of the city obscure, grow friendly. St. Francis, so far as I know, was never a fisherman or a hunter, but the man who stands outside the light of the campfire and watches the planets is at least momentarily possessed of the spirit of the mystic who could call the sun a brother. He may never have read *Il Paradiso*, but in an occasional beatific moment he knows something of the love that "moves the sun and the other stars" of which Dante speaks.

In *Finding God Through the Beautiful*; American Institute of Sacred Literature.

NEW CHANNELS FOR RELIGIOUS PASSION

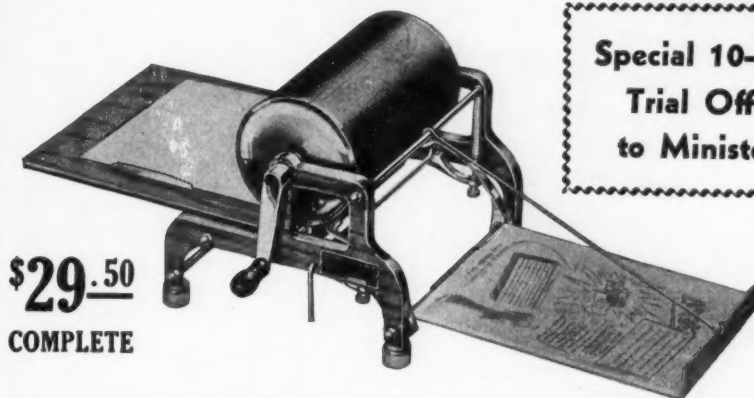
In western Colorado there are mountain torrents which for uncounted centuries have come tumbling down through gorges that they have worn for themselves and have made their way to the sea, leaving dry and barren the naturally fertile steppes through which they flow. But in recent years men have directed these torrents out upon the steppes, through channels that subdivide endlessly, like the arteries of the human body, till every square foot of soil over wide areas has the requisite moisture, and all the land has become wonderfully fruitful. Nor have the mountains and the glaciers lost any of their grandeur through the fact that now they nourish a new abundance of life.

Similarly, there is much religious passion in the world which is simply following the channels worn long ago, leaving great tracts of human society barren and desolate for lack of the fructification it might impart. If creative social intelligence were recognized as affording suitable channels for this religious passion, it might be flowing out over these desolate tracts of human life and, penetrating to every part of them, redeem them to great fruitfulness and beauty. Nor need the ancient sublimities of faith be in the least diminished thereby.

Eugene William Lyman in *The Meaning and Truth of Religion*; Charles Scribner's Sons.

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"IN THE BEGINNING GOD"

People who deny the existence of the Eternal God at the very beginning of things have a difficult time explaining how life ever got started, and how this complicated universe ever was planned and projected. A few days ago I heard of a smart college boy who laughed at his astronomy professor for still believing in God. One day this student found in the laboratory a mechanical model of the solar system that ran by electric motor, reproducing the relative motions of all the planets and their satellites. The boy was much interested and asked, "Why, who made this?" "Oh, nobody," casually replied the teacher. "It just happened; made itself, I guess." "Do you mean to tell me—" Then he caught the twinkle in the professor's eye! The teacher laughed. The student blushed in some confusion, and finally said, "Guess you're right, Doc. This universe is too complicated not to have some great Mind back of it, isn't it?"

George Walter Fiske in *Studies In Spiritual Energy*; Fleming H. Revell Company.

DOING OUR BEST

An old artist, engaged on what he hoped would be his masterpiece, was suddenly stricken with illness. He seemed to know that he would never be able to finish his picture. So, sending for one of his pupils who had been helping him, he said, "I commission thee, my son, to do thy best and finish it for me." The youth went back to the studio. Looking at the great canvas, and feeling how impossible was such a task, he sat down in despair. But the words, "Do thy best" kept humming in his ears. Trembling, he knelt down and prayed. "For the sake of my beloved master, O God, I implore skill and power to do his bidding." Then he took up his palette, and began to paint. His hand grew steady. Slumbering genius awoke. With a deep desire to prove worthy of his master's trust, he proceeded day after day, and the picture was at last finished. The old man was carried in to see it. Looking at the picture, he flung his enfeebled arms around the youth, and said, "Thou hast indeed done thy best! I paint no more!" That young artist became famous. He was Leonardo Da Vinci, the painter of "The Last Supper" and other great works. And his success sprang from this: He gave of his best!

J. W. G. Ward in *Steering by the Stars*; Fleming H. Revell Company.

WE CANNOT IGNORE HIM

Intellectual self-respect should impel a person to seek illumination concerning Jesus of Nazareth. Ignorance with regard to a figure who has made such a terrific impact upon history should be a source of embarrassment to an educated man. Literature, science, art, architecture, music, philosophy, ethics, and religion have all been profoundly affected by streams of influence which flowed from the Nazarene carpenter. Sixty thousand volumes have been written in an attempt to explain him. "The name of Jesus," wrote Emerson, "is not so much written as ploughed into the history of the world." Consequently, the manifestation of indifference or condescension toward one of the formative personalities of the ages is intellectually indefensible.

Kirby Page in *The Personality of Jesus*; Association Press.

• ASK DR. BEAVEN •

We have three funds, current expense, missions, and building fund, in our church. We did have a tri-pocket envelope. We are now using a single envelope, with each giver designating the amount he desires to contribute to the respective funds. Some of our men are advocating one pledge, with a percentage of the amount received to be allotted to each fund. What is your opinion as to the merits of the proposed change?

I personally dislike the proposed change, for the following reasons: My observation is that when money belonging to benevolence gets into the same pool with all other money of the church, subject to the same checking system, it is an exceedingly easy thing for the church treasurer to juggle funds, in the sense that if the current expense is behind in its income it is a natural thing to postpone the remittance of the amount which should be sent to the benevolences, in order to pay off the current expense obligations. While this begins without any serious purpose, it is easy to get into a position where the church is practically misappropriating funds. It is true in hundreds of churches that money raised for benevolence, instead of being regularly remitted, as would normally be expected, is used temporarily to pay current expense bills, without any note being given for the money borrowed, without any interest being paid upon it. It practically is raising money for one purpose and using it for another. All kinds of difficulties arise in churches because of this mismanagement of money.

My contention is that the system which the church adopts for the control of its money should be as near fool-proof as possible; that the system itself should make it easy to do right and hard to do wrong with the money when raised. Putting all the money in one pool seems to me to make it easy to do wrong, and not so easy to do right. For this reason I should rather have a benevolence treasurer, a building fund treasurer, and a current expense treasurer; to have the amount of money designated, and sent to each of them as soon as it is collected.

There is another reason also. When you adopt the percentage basis you make all of your people give alike to all three objects. This does not usually represent any one of them. It loses some

of the personal interest of the given subscriber in some one of three. The net result is that, in general, it lessens the personal interest in giving; it makes it seem to represent the individual's special interest, and before long makes giving connote a system into which we are forced, rather than an expression of interest which we actually have.

Last year we used your book, *The Fine Art of Living Together*, as a series of lectures for young people. Can you recommend another book or books as a basis of a follow-up series with the same group?

Possibly some of the following books might be used in the connection to which you refer:

The Christian Family, by Charles Darsie, published by The Bethany Press;
The Home Beautiful, by Mary M. Chalmers, published by The Judson Press;
The Home and Christian Living, by Percy R. Hayward and Myrtle H. Hayward, published by Westminster Press;
The Home of My Dreams, by Roy A. Burkhart, published by David C. Cook.

The school authorities in our city have recently agreed to release the school pupils once a week for religious instruction. It includes the grades up to and including the senior class in high school. Will you give me some advice on courses and text books?

If your week-day schools are to be set up on the interdenominational cooperative basis, I am inclined to suggest the Abingdon Series of Religious Educational Texts in the Week-day School Series, edited by George Herbert Betts. You can get the full list of this data by writing to The Abingdon Press, 150 Fifth Avenue, New York City.

If your school is set up on the denominational cooperative basis, so that churches of like denomination get their groups together, it would be hard to beat the material furnished by The Judson Press, of 1701 Chestnut Street, Philadelphia, for the Baptists; and the material for the Presbyterians, which is

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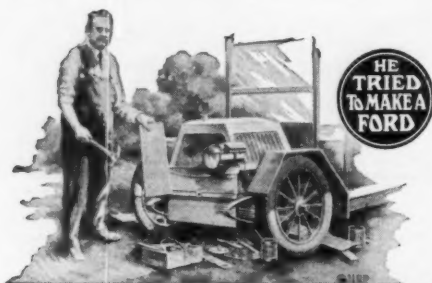
In addition to the above, I would suggest as very fine material that prepared by The Beacon Press for the children of primary grade, namely, *The Children of the Father*, by Dadmun, *Living Together*, by Dadmun, *Seeking the Beautiful in God's World*, by Carrier. For the junior grade, *Building a Christian Character*, by Carrier and Clowes. For the junior high grade, *The Kingdom of Love*, by Carrier.

OUR PERSONAL CONTRIBUTION

Nobody is ever going to be an important member of any branch of the church until he *does* something for it. Lives are formed and character is built by motor-effects. So long as one remains at the stage of ideas or emotions or fine sentiments, these unused states of mind will ooze away, dissipate and leave no permanent moral fiber behind. It is when they stimulate muscles into action and plow paths of habit and change the molecular structure that character is made. If a Church member does not get beyond the stage of a pew-sitter—a "hearer of the word" only—he has missed the full meaning of membership. He must discover that his personal contribution is *needed* to carry out the mission of the Church and he must feel the joy of service before his loyalty can be truly fashioned.

Rufus M. Jones in *A Preface To Christian Faith In A New Age*; The Macmillan Company.

Great men are they who *see* that spiritual is stronger than any material force.—R. W. Emerson.



YOU probably know some men who thought they could make an automobile, and "save a little money." The home-made car was a disgrace to the men and the community and failed to give results.

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Church Secretary Wonders About Prickly Folks

By Bertha A. Pownall, Cedar Rapids, Iowa

The author of this article is a church secretary who sees people and things. She is wondering about prickly folks. We have often wondered about these people and presume that you have, also.

FOR over six years now I have figuratively stood at the church window and watched our people go by.

Literally this is not true, for they do not go by, but come in, and I am thankful to say that many times they come into my office and talk over very frankly their life problems and the many perplexing things they meet from day to day. I pause, reverently, as I think of this procession of folks who are trying gallantly to meet life and to make from it something beautiful and holy. Some of them are just boys and girls with their eagerness for a good time, for a chance to make good, for the ability to make friends and to find a place for themselves in this present, bewildering every day life. Others have reached the middle plane of their life and are finding adjustments hard to make. Some have reached the golden sun-set years and are rich in experience and memories. They are the ones which could be classified as "I remember when." Many of them still have the open door view of things, others have sort of gone into a room and closed the door so tight that they cannot see the present and its needs, but only the old days when things were so different. They are the ones who say—"Why, in my day the young folks never did thus and so."

All of these observations have made me say over and over to myself, "I wonder why," and chief among these is this: "Why so many folks let the 'prickly' things spoil their leadership."

Each little prickly thing which comes their way they hug to their hearts and nurse it most tenderly. They seem to take a real delight in being miserable. When you talk to them they say, "Well, that's fine to look at it that way if you can, but I wasn't made that way, when some one does me a mean trick or talks to my back about me, I'm going to get

even with him." In two points this individual is wrong. First, in saying he was made that way. We all have it in our power to overcome these faults. We are confessing a weakness when we say we cannot change. All growth is brought about by surmounting the hard things in our lives and climbing over them into a complete victory. The second time he is wrong when he says he is going to get even with the one who offended. The most glorious way of getting even is to entirely ignore the thing. When we show a person that we are too big to stoop to petty things we are telling him that our Christianity is a real power in our lives. We are proving that Christ has so much room in our hearts that we have no place for the prickly things.

We have in our church a young man who has many outstanding qualities of leadership. He is a master hand at working out plans, at getting statistics together and making of them something alive and fascinating. He can make a mere church school report glow with his fine interpretation of its possibilities. And yet just at the crucial moment when we look to him for a real piece of work, he gets his feelings trampled on and everything goes up in the air. There is a sort of poison that goes through his whole being, warping his fine personality, giving him a bull dog attitude and a defiance that seems to say, "Try and make that right if you dare." He throws up his job and says, "I'm through."

Those of us who have watched these spells come and go know that the man does not mean it. In a few weeks he will be all smoothed down again and ready to take up the job. But in the meantime some young folks in the church school board are asking themselves if that is

(Continued on next page)

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A Christian Memorial Service

THE practice of having a memorial day for all those who have fought a good fight of faith seems to be growing. The following was prepared and used by Gerald F. Rirchardson, Pastor of the College Advent Christian Church, Aurora, Illinois.

The Service of Memorial was announced several weeks in advance and the church people were invited to bring floral offerings in memory of friends or relatives who had been good soldiers of the Cross and had lain aside their armor for a time. The response was enthusiastic. On Memorial Sunday morning, literally dozens of beautiful bouquets were brought, some from home gardens and some from florists. Each bouquet was marked showing the donor and the one remembered. The church provided a large floral piece in memory of the ministers who had passed away and another for the large group of members not remembered by special pieces. At a certain point in the service, the cards were read, an appropriate prayer offered, and the following responsive service used:

Minister:—To the memory of all the heroic men and women who through the years have loved their country more than life—

Congregation:—We dedicate this service of memorial.

Minister:—To the memory of the heroes of peace: statesmen, pioneers, educators, scientists, and all the host of humble men and women who have built our country's greatness—

Congregation:—We dedicate this service of memorial.

Minister:—To the vision of a finer America, rich in Christian ideals and in world service—

Congregation:—We dedicate not only this service of memorial, but the best strength of our hearts and lives.

Minister:—

O beautiful, for heroes proved
In liberating strife,
Who more than self their country
loved,
And mercy more than life.

Congregation:—

America! America! May God thy
gold refine
Till all success be nobleness, and ev'ry
gain divine.

Minister:—To the memory of all the soldiers of the Cross who fought the good fight, finished the course, and kept the faith—

Congregation:—We dedicate this service of memorial.

Minister:—To the memory of friends and dear ones whom we have loved and lost awhile—

Congregation:—We dedicate this service of memorial.

Minister:—To the exaltation of the highest ideals of the Kingdom of Heaven; to the carrying out of the Great Commission; to the building of the Church for which Christ died—

Congregation:—In the spirit of the apostles and martyrs and Christ Jesus who is himself the great head of the Church, we dedicate our hearts and lives to the fulfillment of the unfinished task.

Minister:—

For all the saints who from their labors
rest

Who thee by faith before the world
confessed.

Congregation:—Thy name, O Jesus, be
forever blest.

Minister:—

Thou wast their Rock, their Fortress,
and their Might,

Thou, Lord, their Captain in the well
fought fight.

Congregation:—

Thou, in the darkness drear, their one
true Light.

Minister:—

O may thy soldiers, faithful, true and
bold;

Fight as the saints who nobly fought
of old

Congregation:—And win with them
the victor's crown of gold.

This service has been used for three consecutive years with interest increasing largely each year. It has been uniformly impressive and helpful.

Church Secretary Wonders

(Continued from page 144)

what being a Christian does to folks. The General Superintendent feels a sense of depression and weariness and wonders if his load is sometimes too heavy, with all these annoying prickles to iron out. The pastor tries to think of a way to bring harmony among his flock, and the man himself has suffered a loss of strength and has pulled down his personality to such an extent that for the time he has lost his chance of building his own life higher than just the medium plane of an ordinary individual. He has lost the divine spark which would make of him a strong Christian and one who could draw others to Christ.

Yes, I wonder many times about these prickly folks. How can we help them to overcome this? How we can present Christ to them in such a way that they will see that such actions are entirely out of line with His whole plan for their lives. There is only one way it can be done, we must make our own lives consistently Christian, they must so glow with the radiance of the real Christian example.

IS THE BIBLE USED?

"The Bible is still the best seller." This is a remark which one often hears in this day and generation. But to be honest we must add another: "The Bible is far from being the best read book." There is a glaring ignorance of the Bible even amongst those who have been reared in a Christian atmosphere. Indeed it is said that a generation is growing up that knows not the Scriptures, that does not study them and has no use for them. If that be true it will bring an almost incalculable loss to the modern world. Unless that condition is changed we shall see destroyed what has been a great formative influence that has guided us for centuries. The Bible is the recognized masterpiece of English literature; it is the fullest and the most convincing revelation of God that the human race possesses; it is the most effective moral guide for life and conduct that we have ever known.

W. A. Cameron in *Jesus and the Rising Generation*; Fleming H. Revell Company.

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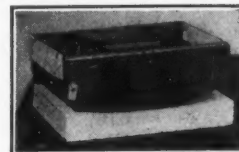
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WHEN SHEPHERDS WATCHED BY THEIR WHITE FLOCKS

On the green hills of Judea very long ago
 Shepherds watched their grazing white
 flocks drifting to and fro;
 Watched and dreamed of a Messiah
 coming to restore
 Israel's power, Israel's glory, vanished
 years before.
 King he would be, wise and worthy,
 pledged against all wrong,
 Captain leading marching armies many
 thousand strong,
 Victor riding home in triumph, every
 battle won;
 Trumpets blaring, banners flaring gayly
 in the sun.

Thus they dreamed the while their white
 flocks drifted to and fro
 On the green hills of Judea very long
 ago.

Thus it was they lay a-dreaming when,
 one quiet night,
 On their ears there fell strange music,
 on their eyes strange light;
 Angels made that music, singing the
 Messiah's birth,
 And the light was light of heaven shin-
 ing on the earth,
 Wondrous joy and joyous wonder!
 Straight and swift ran they,
 Sought and found the royal manger
 where their young King lay;
 Prince of Peace and Lord and Battles,
 God's anointed one,
 There he slept, and smiled in sleeping—
 Mary's little Son.

—Mabel Cornelia Matson.

THE REALITY OF GOD

Man desires a God with a human face. Like the child who was being put to bed by his mother and was told that he need not be afraid because God was there with him. He finally told his mother that that may be true but he wanted someone who had a face. How true, we all want a God who has a face. This, Christ gives to us. "He that hath seen me hath seen the Father: how sayest thou, show us the Father? Believest thou not that I am in the Father, and the Father in me?" We have a God like Christ. We have a God who is as good as Christ. We have a Father who loves us enough to give His best for us in the form of His own Son. When we are blind He gives us light. When we sin He forgives us and sets our feet on a more solid foundation, of a better self. When we come to the end of the road of human experience we are only beginning real life because we have found the REALITY OF GOD.—Russell J. Humbert, Squantum, Massachusetts.

Children's Consecration Service

By Reuben A. Stauss

ALL of life is a series of decisions and choices made in the face of two or more alternatives. From our waking moments to the loss of consciousness in dreamless sleep we are called upon to choose our course of activity. The Christian aspect of life is like this, too. For years our church schools have led children into a decision for right living on Decision Day. In face of actual facts a single such decision is insufficient. There is great value in frequent reaffirmation of one's stand for God and right. We have placed ourselves into the very dangers which we tried to avoid in the revival meeting, that of thinking that "we get religion" in a single transaction, a single step forward.

In place of a single consecratory service for each child, let us direct them frequently to affirm their decision to live purposefully for the welfare of man, to the glory of God. It follows logically that Decision Day exercises are not alone for those who have never taken a stand for God but for all children willing to live nobly to the best of their ability. Having carefully planned the entire hour of worship preceding these consecratory services by way of a complete worship experience, the children are prepared to make the suggested consecration of their life, or renew their previous dedication. The following service will be found suggestive; it enriches the total experience in the solemn dedication.

CHILDREN'S CONSECRATION SERVICE

General Charge

We are met this morning to direct these boys and girls in a renewed stand for God and righteousness. Let us enter into this sacred hour with much fervent prayer.

Opening Prayer

Our Father who art in heaven, be thou also one in our midst. Holy Spirit, direct us in our personal consecration that this hour may contribute to our eternal good. Hear our prayer—(Lord's Prayer in Unison) Amen.

Charge to the Congregation

Friends, as an organization we are pledged to a life of righteousness as revealed by God in Christ, and as we may learn of great men who have gone before. There evolves upon us the duty to live so nobly that others may some day walk in our footsteps. As a school we are pledged to pursue truth, follow it fearlessly wherever it may lead us and impart our findings faithfully to these, our children. With this sacred task in view, let us here once more resolve to administer our task faithfully, sparing neither time, money nor effort in fulfilling our obligation.

Congregational Pledge

As the congregation of Church School we again pledge our loyalty to the great program before us and fervently pray for God's guidance in the fulfillment thereof.

Charge to Teachers (Standing)

Having heard the call of the church you responded, dedicating yourselves to the teaching ministry. You are the witnesses of God; you are His chosen messengers. It is a praiseworthy achievement to lead these boys and girls to a consecration of their own lives and talents to God. In the sacredness of this hour let us re-dedicate ourselves to the principles of honor, truth, righteousness, loyalty, Godliness. We, the leaders of these youthful lives, consecrate ourselves anew to God and pledge our unabated zeal in His service.



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Teachers' Response

Humbly, but with confidence, we pledge ourselves anew to His service in the teaching ministry. We will, by the help of God, teach the truth of God, and as far as we are able to discern it, the complete, unadulterated truth. Again, we pledge our loyalty to Christ, our Savior; to our church; to these boys and girls; and to their parents. We will zealously strive to live worthily of our high calling in Christ Jesus.

Charge to Parents (Standing)

These children are God's gift to you, to whom you are giving the set in life. You will not completely fashion the eternal destinies of their souls, but you are setting the behavior pattern of their lives. Today you are met to consecrate these children anew to God and His service. Your Christian responsibility does not end here but in a very significant manner it begins here. As parents it is within your power to encourage or counteract the good influence to which these children may be subjected in the community. It is left for you finally to direct them in the ways of God, to further their zeal for efficient social living, to teach them the love of our Saviour, to set for them a worthy example in all circumstances of life. Thus saith the Lord, "Thou shalt teach them (the Lord's ways) diligently unto the children, and shalt talk of them when thou sittest in thy house, and when thou walkest in the way, and when thou liest down, and when thou risest up."

Parents' Response

Because of our responsibility we tremble, but we fear not, for our God will lead us in paths of righteousness for His name's sake. We will diligently teach our children the ways of God, and will walk hand in hand with them. To the best of our ability we will live upright lives, so help us God.

Charge to Children (Standing)

In a Christian atmosphere you have been led this day to dedicate your lives through Christ to God. This day you are affirming that you will serve man truly in the name of God, and will love God sincerely.

Children's Response

Yes, this day we promise to serve and love God with all our heart and mind and soul and strength. We will live as God would have us live. We will try always to be honest, truthful, kind, to keep our thoughts and speech clean, to honor our parents, our home, our school, our country. We will trust God for the forgiveness of all our sins. So help us God.

(Now turn to page 149)

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THEY SAY

A DAY OF PRAYER

I am writing to you in regard to a deep concern which I feel that we might have a nation-wide day of prayer. Many religious groups are looking forward to December 10th as such a day of prayer.

The history of Israel is not the only record of God's interest in national life. The prayer of Valley Forge and Abraham Lincoln's night of prayer are but two examples of petitions which God has graciously heard in behalf of our own America. But in this present crisis may it not be that we have as yet not seen great answers to our prayers because we have asked amiss? Has our concern not been too largely that material prosperity might be restored while the crying need is that spirituality might be restored in the hearts and lives of the people? May we call upon God Almighty, in this hour of need, that deliverance may come and our political leaders find a way out. But first may we pray for spiritual quickening and awakening which is so sorely needed.

Will you not use the pages of your publication to call upon yet other thousands to unite in this great day of prayer and unite their petitions with those of the many throughout the nation who are observing the day? May the day of prayer be but the beginning of a revived prayer life throughout the church.

Might it not even be wise to call upon the churches to request the President to proclaim December 10th a national Day of Prayer?

Robert B. Shattuck,
Roseville, California.

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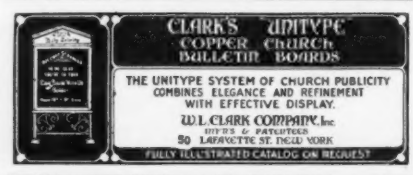
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TIMELINESS OF LUTHERANISM

Editor, *Church Management*:

Certainly it was illuminating to read the article in the November *Church Management* written by one of the judges in the recent sermon contest. Particularly was it a pleasure for me to see that he had "noticed a marked dearth of sermons on the great facts of the Christian faith." The Christian church and its pulpit still exist for the one purpose of answering the question "What must I do to be saved?" The statements made by this judge vindicate the position of the Lutheran Church, which has always been that of preaching Law and Gospel in such a manner that sinners hearing it may in dread and terror flee from the sure punishment for sin by seeking God's mercy as offered in the redemptive work of His Son, first having honestly repented of their error and wrongdoing. The Lutheran Church has not fallen victim to the temptation of "timeliness," in the worldly sense, but feels that the message of the awfulness of sin and its consequences, on one hand, and the message of divine compassionate grace, on the other, are timely in any age and to any people.

Joseph C. Simonson,
Chicago, Illinois.

DOES NOT LIKE FIRST CHOICE

Editor, *Church Management*:

I have studied the "All Sermon Issue" of *Church Management* with the greatest of care and with a high degree of pleasure. In the main I approve of the work of the judges, although my enthusiasm for the prize sermon is rather mild. It impresses me as having good constructive material based on an excellent idea, but the outline seems rather mechanical. Fitt's, Cowley's, Rast's Reagor's, Jenney's and Meek's all appeal to me more. I am probably wrong, though, because I am mostly in the minority. I recommended the issue to our student's ministerial organization the other day. I hope that an "All Sermon Issue" will be a yearly occurrence. It is a wonderful "buy" of fine sermonic material.

Lewis H. Chrisman,
Buckhannon, West Virginia.

PLACES OTHER SERMON FIRST

Editor, *Church Management*:

Your September "All Sermon issue" was splendid; well worth the price of an entire year's subscription. And because I know you are interested, I will say that, had I been judge, I would have given first prize to The Unexpected Blow and second prize to The Kingdom of the Christ. De gustibus non disputandum!

R. V. Gilbert,
Fremont, Nebraska.

BETHLEHEM

Long was the road to Bethlehem,
Where Joseph and his Mary come.
They are travel-worn, the day grows late,
As they reach the town with its towered
gate—
The city of David's royal line—
And the stars of eve are beginning to
shine.
They must seek a place where the poor
may rest,
For Mary is weary and overpressed.

And it is the sixth hour

They come to an inn and knock on the
door,
Asking a little space—no more
Than a humble shelter in their need.
The innkeeper gives them scanty heed.
Little for strangers does he care—
His house is full. They must seek else-
where.
Fearing to find no place that day,
Heavy at heart they turn away.

And it is the seventh hour

In weariness and sore perplexed,
To a larger house they venture next.
Joseph for pity's sake begs again
A lodging for Mary in her pain.
They are poor Galileans, plain to be
told—
Their garments are worn, their sandals
are old.
The fat innkeeper jingles his keys,
And refuses shelter to such as these.

And it is the ninth hour

Where now they turn the woman is kind,
Tho the place is crowded, still she would
find
Room for them somehow—moved at the
sight
Of this gentle girl in her urgent plight,
Who tells of her hope and her strength
far spent,
And seems to her woman's heart God-
sent.
But the surly landlord roars in wrath
And sends them forth on their lonely
path.

And it is the eleventh hour

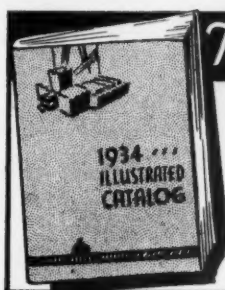
Still seeking a place to lay them down,
They come at length, on the edge of the
town,
To a cattle-shed with sagging door,
Thankful for only the stable floor,
When an old gray donkey crowds to the
wall
To make them room in his straw-laid
stall.
And the cattle low at the stifled wall
Of a woman's voice in sore travail.

It is midnight and Mary's hour

Over the place a great new star
Sheds glory and wonder beheld afar,
While all through the height of heaven
there flies
The word of a seraph voice that cries,
"Glory to God, this wondrous morn
On earth the Saviour Christ is born."
—Bliss Carman.
From an Old French Carol Adapted by
Yvette Guilbert.

* * *

True friendship is a plant of slow
growth, and must undergo and withstand
the shocks of adversity, before it is en-
titled to the appellation.—George Wash-
ington.



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My Chance

By Chester M. Davis

Had I lived then in Bethlehem
The night that Christ was born,
When Mary had to walk the streets
And face a world of scorn:

Had she but rapped at my back door
And asked for room and bed—
She would have had my choicest place
To rest her weary head.

I would have gladly spent that night
Out on the hard cold earth,
Made room for lonely Mary
To give the Saviour birth.

Will Christ e'er come to ring my bell,
Cold, lonely and forlorn?
I wish I had lived in Bethlehem
The night that He was born.

A voice broke in upon my thoughts,
I'm sure 'twas from above,
"He that would entertain the king
Needs only eyes of love."

Christ comes today to every home
In beggar and hungry child,
In folks in need that walk the streets,
In men by sin defiled.

Children's Consecration Service

(Continued from page 147)

Prayer of Consecration (Children in Unison)

Our Father who are in heaven. Hal-
lowed be thy name. We are thankful
for good parents and teachers who have
told us of thee. We love thee with all
our heart and mind and soul and
strength. We would give to thee our
entire life, and ask thee to help us to
live it to the good of our fellowmen and
to thy glory. Spirit of God, lead us
so that in our laughter we may glorify
God; in our bubbling joyousness we may
worthily honor thee; that our happy
outlook on life may lead us in broad
fields of service; that our vision may
disclose the pathway of righteousness
far down life's way; that our feverish
soul may hear thy words of pardon,
forgiveness, life. We are devoutly in
earnest: accept our consecration. Give
us power to succeed in every good task,
courage to face every hardship, faith to
carry us through the rough places,
strength to win victories in thy name.
Amen.

Beer Barons At It Again??

A FEW days before the Delaware election, a business house located within one block of the police station in Wilmington sent an invitation through the U. S. mails. A copy of it addressed to a boy fifteen years of age. The invitation reads:

"The Company invites you to come to their store and bring a boy friend for an evening of entertainment, of moving pictures, of Motor Cycles, Sports, Thrills and Spills, Hill Climbs and Races.

"**REFRESHMENTS.** 3.2 right out of the keg. It is our treat."

A friend of one of the boys who received an invitation asked a young man to attend this "party" as an observer. The National Prohibition Emergency Committee has his affidavit of what he saw there. The following quotations are from it:

Extracts from the Affidavit

"Thirty or more boys were present, ranging from fifteen to twenty-two years of age, I would judge from their appearance. The majority of them were minors. A keg of beer, advertised to be 3.2% alcohol, was mounted on the side of a motorcycle and wheeled into the open. The boys were invited to step up to the spigot by the host, who added: 'If any of you fellows are minors, there is some Coca Cola for you!' This announcement

was greeted in the spirit with which it was made—with a Bronx cheer.

"There was no restriction on the number of times we could have access to the faucet. As nearly as I could keep track, one boy in his teens must have gone at least eight or ten times.

"After about fifteen minutes of drinking the party began to liven up and finally it became quite noisy, so as to attract the attention of some half dozen people who watched us over a high wooden fence.

"After the flow of suds was under-way, the boys became talkative. 'This makes six for me,' boasted one lad. 'Don't say anything about this at home,' said another. 'I see you are getting to be quite a drinker,' one boy greeted another. 'I am getting on to it,' the other replied.

"One young fellow moved over to me, where I was munching a pretzel. He timidly admitted that he did not like beer. 'Look, he drinks Coke!' said a jeering voice and some four or five of us who did not drink beer were placed in the category of 'sissies.'

"Out in the open lot were six powerful motorcycles which some of these boys were expecting to ride home after the party.

"A boy of about sixteen years, dressed in a Western Union uniform, was making frequent returns to the

keg and belching frequently. He would go on duty afterwards, he said, if he were able. He was the owner of one of the wheels parked in the open.

"I noticed two young fellows drawn off to a dark corner of the lot and drinking from a flat bottle which contained, evidently, more kick in it than the 3.2 beer."

The Bridge You'll Never Cross

By Grenville Kleiser

It's what you think that makes the world

Seem dull or bright to you;
Your mind may color all things gray
Or make them radiant hue.
Be glad today, be clear and wise,
Seek Truth amid the dross;
Waste neither time nor thought about
The bridge you'll never cross.

There's useful work for you to do
With hand and brain and heart;
There's urgent human service, too,
In which to take your part.
Make every opportunity
Worth while, and not a loss;
The best is yours, so do not fear
The bridge you'll never cross.

If life seems drab and difficult,
Then face it with a will;
You do not have to walk alone,
Since God is with you still.
Press on with courage toward the goal,
With Love your shield emboss;
Be strong, look up, and just ignore
The bridge you'll never cross.

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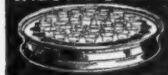
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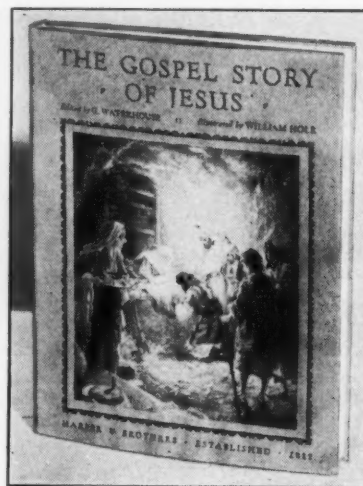


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If athletes, to become fit and skillful, go through a long period of severe training; if musicians, to master the violin or train the voice, give themselves unsparingly to tedious days of study and practice; if pioneers, to chart an unknown ocean or explore a new continent, gladly accept deprivation and danger; if men of business, to make money, slave early and late—then why should we in the highest calling and greatest business of all not pay the price of becoming our best? When David Livingstone was a boy in school in Scotland he was an average student. Many years afterwards when he came home from his explorations in Africa an old weaver who went to school with him said, "I was a far cleverer boy at school

than David Livingstone." But he remained a weaver and Livingstone became a great missionary because he dared launch out on a big enterprise. When questioned why he would take such risks Livingstone's thrilling reply was, "Can the love of Christ not carry the missionary where the slave trade carries the slaver?" If athletes, musicians, explorers, business men can pay a big price "to obtain a corruptible crown" why should we not pay a similar price for the crown of strong and radiant Christian character?—*John Samuel Land, New Orleans, Louisiana.*

Observe a method in the distribution of your time. Every hour will then know its proper employment, and no time will be lost.—*Bishop Horne.*

• THE EDITORIAL PAGE •

William Revell Moody

1869—1933

By A. P. Fitt

THE name and influence of D. L. Moody are still so dominant that his elder son William Revell Moody has hardly received the recognition he deserved in carrying on the Northfield movement. D. L. Moody died in 1899. His success as an evangelist has been realized on two continents. Making his home at Northfield (Massachusetts), where he was born, after his great campaigns in England, Scotland and Ireland in 1873-75, he soon established there the famous Northfield summer conferences and the two schools, Northfield Seminary for young women and Mount Hermon School for young men. These institutions had a growth of about twenty years when their founder passed on. Thereupon his elder son assumed the leadership at Northfield, and maintained it until 1925, when sickness intervened. He soon resigned the presidency, but remained until the end a member of the board of trustees and director of the Northfield General Conference for Christian Workers held every August.

* * *

What, in brief, was his outstanding life achievement?

In assuming the responsibility of the work at Northfield he inherited the confidence and co-operation of his of his father's trustees and other fellow workers. The board today is composed almost entirely of influential men whose interest W. R. Moody won as vacancies arose.

The wide circle of donors whom his father drew to his aid in support of the schools through his evangelistic work, stood by W. R. Moody when he became the executive head. He added new friends constantly whose donations and bequests will be enjoyed for years to come.

A visitor to Northfield who had not been there since 1899 would be surprised at the expansion of the plant. Then, it was valued at less than a million; today, at three and a quarter millions. Many new and imposing buildings have been erected, and the older buildings modernized. In 1899 there were less than 500 students in both schools; today there are over 1100. Then, the endowment stood at half a million; today, at nearly three millions. Taken together, the two schools are the largest preparatory institution in the country, each with a noble campus and splendid physical equipment. Yet the annual fees are kept low in order to offer opportunities of the best secondary education to those who cannot afford more expensive schools.

After his father's death W. R. Moody promoted for several years a new branch of work known as Northfield Extension. He brought Dr. F. B. Meyer of London and others to this country and held Bible meetings on extended circuits throughout America and Canada. Dr. G. Campbell Mor-

gan gave several years to this work under Northfield auspices.

The August Conference for Christian workers was maintained under W. R. Moody's leadership on the high and useful level set by his father, with prominent Bible teachers and preachers from this country and Great Britain serving the cause of Christian unity and fellowship, and of a better understanding of the Bible.

In 1898 the monthly magazine *Record of Christian Work* came to Northfield and was edited by Mr. Moody, thus broadcasting sermons delivered on the Northfield platform to the ends of the earth.

Mr. Moody wrote the official biography of his father in 1900, and rewrote it in 1930. He also wrote a monograph on the history of the Northfield schools in 1931, and the principles of Christian education and life training they embodied.

* * *

Surely his stewardship of over 25 years received the welcome, "Well done, good and faithful servant! . . . Enter thou into the joy of thy Lord!"

Keeping Stewardship In Giving

TWO facts are very evident in the present day financial position of the churches. The first is that most of them are suffering severely for lack of money. The second, and this is far more tragic, is that many of them, caught in the hysteria of distress, are yielding to all kinds of plans and schemes which produce revenue. There is a danger that the principle of Christian stewardship, builded through a generation of consistent education, will be thrown aside in the quest for easy money.

Where a few years ago organizations scanned, critically, every plan offered for church revenue, today, almost anything goes if it produces. There is a new wave of raffles, lotteries and other near-rackets. When financial need is great, moral resistance is low. Preachers who would have stood out against some of these methods now remain silent. Amusement features previously not encouraged in religious circles have been found to be profitable and so have become a part of the church program.

The every member canvass and the weekly envelope still remain the best method of financing a church. Even though these plans, faithfully followed, fail to produce sufficient income for budget needs they should not be abandoned. After they have been worked as nearly efficient as is possible it may still be necessary to supplement their returns with some other plan. But they should not be abandoned.

Supplementary plans are many times advisable and necessary. Such plans as are adopted should have some basis in stewardship. It should be a "giving" and not a "painless" procedure. Financial schemes which offer "easy money" are not to

be encouraged. Sales plans usually lack the basis of stewardship. Just who conceived the idea that it is easier to finance a church by selling merchandise to people than it is to train them to give? On the other hand, programs of "one cent per meal," "memorial books," "loyalty stamps," and other plans are based upon a principle of giving and should be commended for the supplementary funds. Where one can use his influence to secure the adoption of a plan based upon stewardship in preference to some sales or commercialized advertising scheme he should do so.

Church Management Advertisers

CHURCH MANAGEMENT sells advertising on the merits of the magazine. If an advertiser takes a half page of space he pays for it and expects to get the money back through the business which will be produced. We ask no one to buy complimentary space. We do not solicit on religious or emotional grounds. We are only too eager to have every user of space test his investment by the rule of results achieved.

Likewise *Church Management* has never used any sentimental dribble begging readers to buy from advertisers. There is only one reason why the readers should patronize the advertisers. That is because they can be better served by buying from those who use space than by others. Advertisers buy the space and use intelligence to convince the readers that they can so help them.

It appeals to us, right now, that any commercial house which has consistently used space during the most severe depression in the history of America has proven its stability. Certainly it has earned the right to contact and sell the churches. These have been trying times for every line of business. Failures have been frequent. New businesses, to last a week or so, have been springing up on every side. When a house can continue to pay for valuable advertising space month after month it is a pretty good indication of a business stability which is commendable and desirable.

We have nothing against the men and women who, pressed by economic conditions, try to establish new businesses to serve churches. In most instances they are men of good intentions. But it takes more than good intentions and piety to run a business in these days. Churches should understand that in buying from houses without sufficient capital or credit they are taking a chance on the merchandise offered. They may seek adjustments after it is too late.

In contrast to these temporary business houses, *Church Management* offers its readers in each issue a select list of firms which have builded reputations on honesty and service. They have shown that they have strength and stability. They are making good their words, week after week. They will stand the closest scrutiny and investigation. They ask you to buy, not to help them to stay in business but because they can serve you effectively.

If there are items of church furnishing or supplies which your church needs, search the advertising pages of this journal. If you do not find the thing you are looking for, write us. We have on file the names of reputable houses in every line of church activity. We will be glad to make recommendations. When you pay for your subscription to *Church Management* you are entitled to this service.

Using Church Management Material

THE increasing number of letters which ask for the privilege of reprinting material from this magazine makes it wise to again define our position. Some years ago we decided that we would not copyright the issues of *Church Management*. The reasons for the decision seem as good today as then.

The main reason for the decision is that *Church Management* is published for its usefulness. If any preacher sees anything in it which he thinks will help in his local church we want him to use the idea. If he discovers any fillers which fit into his local printing he is welcome to them. Most of the stuff we use comes from ministers who want it passed on to others. The copyrighting of this material in the magazine would seem to limit its availability for this purpose. Where it is convenient we like to have credit given for the material used. But we do not insist on that. It is entirely up to the reader.

Once in a while we accept articles which must be protected for the author. He agrees to their use on that condition. When such articles are used we usually run a line such as "all rights reserved," as a warning that this particular item must not be printed and distributed. Any author submitting material may make a request for such restricted use.

A second reason for not copyrighting the magazine is that, pressed as most other religious periodicals, the money spent for editorial material even in the day of prosperity has always been ridiculously small. It never appeared quite fair to take advantage of copyright laws and keep for ourself some of the good stuff we have through the payment of a few dollars. We can't all be rich in this game but there is no reason why we cannot be decent. It seemed the decent thing to try and acquire a spirit of coöperation rather than one of niggardly possession.

So, as far as your local church work is concerned, help yourself to the ideas. Thank us by keeping your subscription paid up to date. This is the coöperative plan which will win for all of us in the end.

Heading Into The Storm

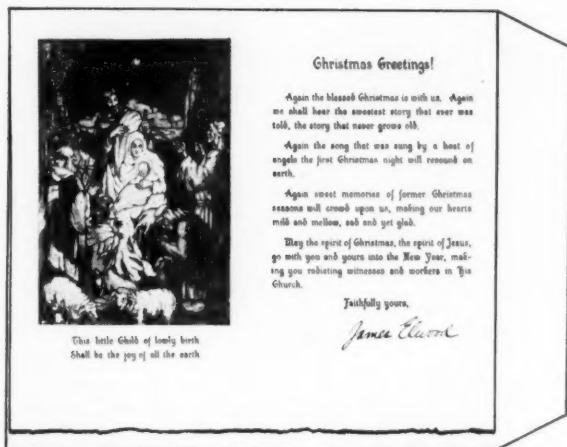
RECENTLY Dr. Hugo Eckener brought his great Graf Zeppelin to the Akron, Ohio, airport. A great storm had been raging and newspaper reporters were anxious to find how the ship had weathered the blow. They rushed to the commander.

"Tell us how you ride out of an approaching storm, Dr. Eckener?" they asked.

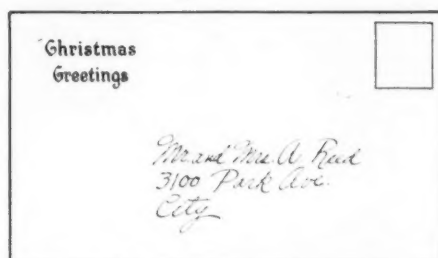
The stolid commander smiled.

"We don't try to ride out of the storm," he said. "When we see it approaching we head into it and fight our way through."

There is a mighty nice bit of philosophy in this for preachers and churches who have been trying to dodge the social and spiritual upheaval. Too many have been trying to ride out of the storm. Better to accept it, head into it, and fight it through.



A



B

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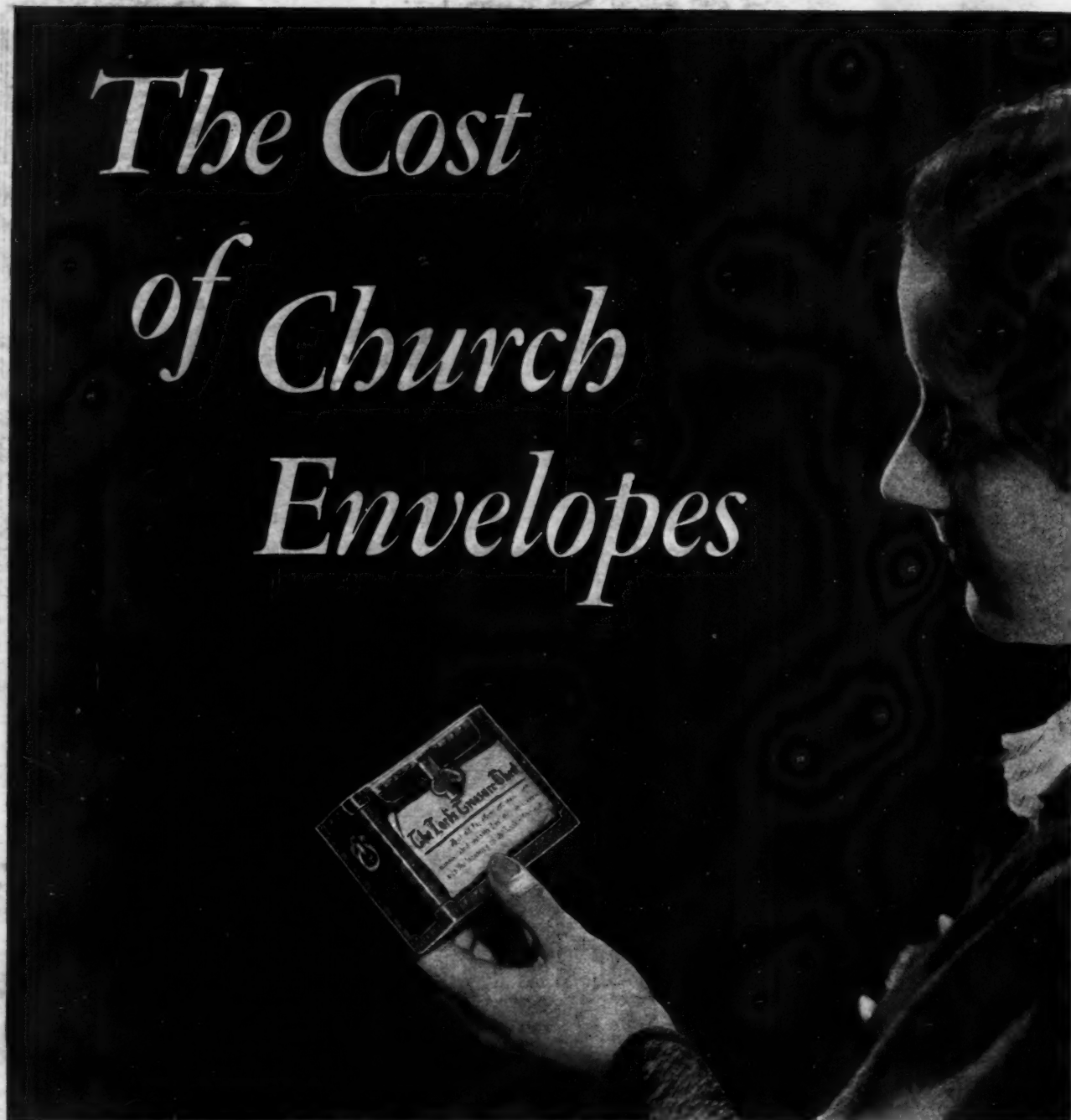
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